Chapter – II

REALITIES IN SAIVA SIDDHANTA
1. SAIVISM - PHILOSOPHICAL APPROACH

The most highly developed form of Saivism is called Saivasiddhanta¹ and it claims to be the ‘end of ends’ with reference to other systems of Indian philosophy. Saivism has been developed from very ancient days and enriched with enormous literary sources, provided by Nayanmars² (including samayacaryars) siddhars and traditional Santana acaryas³.

Tirumular is the first author to mention the word “Siddhanta” and compares and contrasts it with the Vedanta”. He mentions Pati, Pasu and Pasa and says all the three are eternal. He states that Siva has explained in the Suddha Saiva system (Saiva Siddhanta) the real nature of Pati, Pasu and Pasa and the removal of Pasa and pasutva. Tirumular for the first time mentions the thirty six tattuvas, one of the basic concepts of the Saiva siddhanta⁴. Though it had been developed in multi dimensional levels, it is only systematically arranged by Saint Meikandar.

1.1. THEORY OF CAUSATION

Meikandar says since the universe consists of things of various forms denoted by He, She, and It and since it is subject to the three operations of creation, maintenance and dissolution, it is
an existing thing that has been caused. That which caused, it must be something different from it. This is called God. He materialises the evolution of the universe in order to free the souls from malas (impurities). He is the cause of the dissolution of the universe also. Arulnandi Sivacharyar explains this idea of the nature of God in 70 verses divided by three Adhikaranas. In the first Adhikarna he says that the existing world is under change, (i.e., what we are observing).

If it be said that it changes because its nature is so, then except as changing, there is no such things as nature. The Argument that the four elements constitute nature and these undergo change implies a first cause who brings about such change of condition, as the object universe is inert. Of the four elements air, produces the other three from itself; fire destroys other elements; water contains them all and so on; and as such; These elements themselves produce and resolve each from and into the other; and consequently no first cause is necessary. If this be other’s argument it is faulty; as all these elements undergo evolution and resolution together, and a first cause which has neither a beginning nor an end is accordingly required⁵.
As it is defined by Meikandar, at the time of Samhara (destruction), everything would be vanished except the cause of the destruction and it becomes the first cause of the new creations. The first cause is Hara. As Prof. K. Sivaraman explains the Absolute is described in Saiva Siddhanta as Absolute Destroyer. A thing existing absolutely (that is not in a necessary relation to anyother) and a thing existing absolutely as Destroyer, are compatible.

This notion of Creator and Conserver as applied to the Absolute being defined by relations and conditions is conceived as exclusive of both. The notion of Destroyer, on the other hand, indicates it by ‘dissolving’ relations and conditions and by making it ‘free’ from the phenomenal. Designation of the Absolute by the term Destroyer is indeed recognition of the impossibility of defining in the strict sense, the absolute by the notion of a mere cause. A cause is a relation and what exists absolutely as a cause exists absolutely under relation. What exists merely as cause exists merely for the sake of something else. It cannot be final itself. It cannot have ‘aseity’ as truly distinguished from the effect of which it is cause. An absolute cause indeed depends on its effect for its reality.
To the extent it exists necessarily as cause, it is not self-
sufficient; it depends on the effect as on the condition through which
alone it realises its existence qua cause. Destroyer therefore, implies
free causality. The God that exists in and as His creation exists so
through His own freedom. His existence in acit‘ is not through and in
His creation.

The Destroyer stands for eternity which truly transcends
temporality. Eternity is not mere simultaneity, which is suggested by
the functions of creation and conversation unaccompanied by
dissolution; The God who is merely simultaneous with his creation
would himself be subjected to the anxiety of the future, being subject
to a process that is open to the future. He cannot be the foundation
of courage. He cannot be the inspiration to conquer death. Only the
Destroyer is the death of death (kala-kala), the realm beyond the
realm destroyed; and is the ultimate foundation of Ontological
courage in the face of the anxiety of transitoryness\textsuperscript{6}. So Destruction,
Creation and other functions are coherent and continuous process of
the Supreme. Arulnandi Sivacharyar strongly profounds this truth
that the first cause has neither a beginning nor an end.
1.2. THREE KINDS OF CAUSES

As we know that Saiva Siddhanta admits basically three-fold causes for the origination and function of the Universe. Arulnandi Sivacharyar postulates that the effect is produced or already existed in the material cause. So he narrates, that the effect is identical with the cause.

He says that the effects are produced from causes, as the potter produce the pot, from the clay, but could not produce cloth etc. from the same cause. The effect is really existent in the cause (being identical), and the change necessitates an Efficient first cause, The atoms are the visible product of the imperceptible Maya.

The wise declare that the world evolves from Maya, and the common people also can point out in the seed, the tree and branches are contained in a subtle condition, and otherwise, they won't be produced. therefore that Maya is the Material cause.

So, material cause is called in 'Tamil Muthal' or the First and in Sanskrit, Upadana; the instrumental cause is Tunai or Sahakari, and efficient cause is Nimitta. The same idea has been in detail discussed by Prof. K. Sivaraman that “the earlier phase of the
metaphysical argument consisted of the assertion of an existential premise, namely, the world exists, and exists necessarily an effect. It is effect in the sense that it is not the ground of the own existence’ but depends metaphysically on something beyond itself.

The second phase of the argument to be considered presently is the argument proper, an inference by complementary relation that there must be a cause of the world which must, in the ultimate analysis be the ground of world - resolution - the Destroyer - God. From the transcendent spirit in whom has ‘dissolved’ the world and from nowhere else can the world evolve again into existence. This sums up the conclusion of the argument about the reality of agent - God taken in a general sense, and also in the unique sense in which He may be conceived as the ‘cause’ of the world. So the world is the cause of the universal existence. God is the cause of the causes (world).

It is obvious that the general part of the conclusion about God’s causality again consists of (i) a Vindication of the ‘existent’ nature of the world; The world is not non-being, such that its ‘evolution’ may be conceived as pure becoming, sheer emergence. The world is not a flux but being and only as such does it evolve and
resolve; the non-being cannot be a term in a causal relation\textsuperscript{10}; and (ii) an argumentation to the effect that the world, an existent reality which undergoes the processes of evolution and resolution points necessarily to an intelligent agent that initiates and sustains and processes; for that which exists there is no coming into being without will-causality (Nimitta karanatva)\textsuperscript{11}.

The special sense in which God’s causality is understood in Saiva Siddhanta will now become intelligible. From that into which it was resolved, from that alone, the resolved can re-emerge for the excellent reason that it had resolved therein. What is produced must be that which had dissolved. The first cause of the world derives its plausibility from the circumstances that it is the ground of world-resolution\textsuperscript{12}.

From the foregoing account it is evident that the metaphysical cause of the world-process as conceived in Saiva Siddhanta is not mere Being which is the in operative ground of phenomena, devoid of character (nirvisesa) unlike the objective phenomena of which it is cause. The cause is conceived as both Being and will, transcendent and get immanently present in the world as cause is present in the effect. It is cause, not in the negative sense but because of it the
effect is and that it is therefore indispensable even for the appearance of the effect. It is cause more positively in the sense that it positively wills the world into existence and sustains it by its immanence; and this itself is intelligible because it is what can freely will the world into non-existence, being free, the will freely abstains from creating; being free to abstain, it abstains from abstaining, i.e., it creates.

The cause in other words is transcendent spirit, the efficient cause (Nimitta karana). The transcendent spirit also identical with transcendent with the indispensable mean (karana, Sahakari-karana) for the operation for these cosmic functions. As transcendent ground (paramadhara) whence arises and whither tends all world-process, it is also in the deep sense of the term the material cause (Upadana karna). Intrinsically transcendent as spirit, the cause is also immanent in the world as being and will. It is therefore not only the sole cause in a profound; way, but it is also in some sense, identical with the effect that is the world. The metaphysical argument does not seek for a cause that is removed from the world.
The God approached cosmologically is the God immanent in the cosmos; the world indicates an agent who functions without ever ceasing to be related to the world. The cause is continuous with the effect God is continuous with the world as the perennial ground of its resolution and evolution. Meikandar states it as Thotriya thitiye odungi-antham-and it becomes adhi.

The various points of view which are in disagreement with the Saiva Siddhanta about the Destroyer being the cause of the world may be reviewed in a progressive order so that by an immanent criticism of them we may arrive at the Siddhantin’s conclusion. Logically arranged, these positions employing the category of cause in a metaphysical sense range from Accidentalism (animitta vada) at one end of the scale to the Transcendentalism (nimittakarana Vada) of Saiva Siddhanta at the other end. 13

1.2.1. ANIMITTA VADA

According to Prof. Sivaraman the accidentalism which ascribes the changing characteristics of the world to Sheer accidence or chance (yadecha) amounts to an unquestioning repudiation of causality and therefore of the very possibility of systematic
knowledge. Accidentalism either does not assert anything and by implication denies the possibility of metaphysical knowledge, or it asserts something. What exactly the theory of accidental production asserts is not however clear.

Does it hold that the effect is absolutely uncaused (animitta) or only that it is produced out of what is not a cause? Either alternative seems unintelligible, in the one case it is a contradiction to speak of an effect which does not admit of a cause. In the other, if it is produced out of something, that is not a cause, then that something, at least, may be held to be cause. The position is thus inherently unstable and deserves mention as an extreme case denying causal explanation outright as against all other positions including that of the naturalist (svabhava-Vadin) which accept causality in some form or other\textsuperscript{14}.

1.2.2. NIMITTA\-KARANAVA\-DA

The naturalist ascribes whatever is characteristic of the world not to accidents but to things themselves\textsuperscript{15}. If the world is not determined by chance neither is it determined by some external principle. The processes of origination and termination to which the world is subject to neither fortuitous nor imposed from without; they
are inherent in the very nature of things. If the world were not by nature disposed to dissolution and creation, even an all-powerful Destroyer could do nothing with it. Why should one posit a Destroyer-agent for the world and also admit, as one must, a natural predisposition on his part to bring about destruction? Why not only the latter?\textsuperscript{16} In reply it may be asked is the alleged agent, namely, the material stuff of the world naturally disposed to ‘dissolve’ and restructure again, a determinate cause or not? That is to say, is it cause by virtue of some condition or adjunct qualifying it or is it cause unconditionally? If latter, the why and wherefore of the effect would remain unexplained. If former, does its agency consist in being controlled from without, or is it itself of the nature of a causative agent?

The second alternative is not admissible because there is no evidence to show that an inert, material cause can independently have agency in relation to its effect. Inertness (Jadatva) which is synonymous with object (asat) and agency (kartrtva) which belongs to the subject work contrarywise. As for the other alternative it is only another way of stating that the material cause of the world is grounded in the creative power (kriyasakti) of an intelligent agent\textsuperscript{17}. 
Again, the naturalists admits that the world is subject to modification (Vikara) but maintains that these modifications are natural (svabhava) to the world. How can alternation (Vikara) be compatible with the persisting nature, (svabhava) of a thing? If, to evolve is natural to the world, the world must always be evolving. How can it also resolve? If luminosity is a natural property of light, how can it also possess darkness?

A real must be a uniform unvariant mode of existence. It cannot comprise two heterogeneous functions like coming to be and decease. In reply, it may be held that to act uniformly is not necessarily to act exactly in the same way but to follow consistently the same law or order of varying succession (as for example, in a certain series of numbers). Dissolution following creation and being in turn followed by it, this order may be uniform. What is natural to the world is evolution and dissolution as two different and opposed states. They are the facets of one and the same changing process, and not as for example for the Buddhists, two mutually excluding point-instants in time. This leads to a curious paradox. If alteration (Vikara) is the persisting nature (svabhava) of the world, it amounts to saying that the world has no unalterable nature of its
own. The naturalist is forced to the predicament of disowning anything in the name of nature\textsuperscript{18}.

The naturalist conceding some scope for ‘causation’ in the siddhantin’s sense may argue that the world of elements themselves may be conceived of at once as the effect and the cause; as effect there is alteration (Vikara), namely, origination and dissolution, and as cause there are the natural elements, earth, water and so on. In reply it may be observed that as the realm of elements is admittedly the accusative of some action the agent of such action cannot also be the world but something different.

To act is to be active and to be acted upon is not to be active, so that how can one and the same thing be both at once? Causal efficiency consists in the power to initiate change. If we rigorously apply this norm, cause has to be transcendent\textsuperscript{19}. A causal agent like the elements of earth is said to move and also be moved; it does not really initiate change because as moved, it becomes a stagnant also. Instead of initiating an impulse it merely communicates what it has received from outside.
The naturalist accepting this condition can still argue on following lines: The four primary elements which are perceptible can ‘interse’ act as causative agents in relation to themselves. Each of them, by turn, can be different in relation to the rest and ‘cause’ them; air sustains the other elements and in doing that sustains itself; fire destroys the remaining three and also itself through them; water creates the rest and through them is self-created.

Here, it may be noted that the nominative (kartr) and the accusative (karmam) are kept apart and still a naturalist theory of causation is not given up. But a cause should not merely be different from the effect but also be transcendent. What is cause cannot also become effect but should always be cause. The naturalist, elements are disqualified as causes because each of them alike is, admittedly, created, sustained and destroyed.

A permanent transcendent agent for the world is what seems to be demanded in the name of cause: a permanent conserving ground from which the world, having resolved therein, remerges, which is also intelligent, unlike the world’s seed (jagad-bija) of the naturalist. This has been clearly, indicated by Arulnandi Sivacharyar
that the processes of resolution and evolution are not spontaneous but spontaneously willed, by an intelligent cause\textsuperscript{20}.

So cause and effect are the continuous processes. As it has been explained that Saiva siddhantam asserts that while in destruction it is only resolution and not absolute termination, and that the resolved, re-emerges again from its condition of resolution. This has been clearly indicated by siddhantins and they admit the theory satkaryavada for cause and effect-relationship of the worldly process.

1.3. MATERIAL AND EFFICIENT CAUSES DISTINGUISHED

Intelligence and agency on the one hand and non-intelligence and material causality on the other, however, go together. There can be no promiscuity in their relation. The non-intelligent clay is the material cause and the pot made with adequate knowledge and action for making the pot, is the efficient cause. It may be seen here that clay `perse’ can never be conceived as cause of the pitches without involving the notion of the potter the efficient cause, so that even to cite clay as an instance of material cause involves some abstraction. The efficient cause while generically distinct from the
material cause is at the same time the ground and condition of the latter.

Such are the implications of admitting maya as the material cause to which sphere belongs to all changes. But change does not pertain to material cause considered independent of efficient cause. All change is willed change, so that it is equally true to say that all change originates from the spontaneity of will\textsuperscript{21}. There are two distinguishable sides to every case of pervasion of cause in the effect, one in the form of will (samkalpa) and the other in the form of a modal transformation of material. The potter's will may be conceived to ‘pervade’ his creation, namely, the pot in so far as he comprehends every part of the pot as he fashions it. If he does not, the pot shall be made by him as little as say, a mountain.

According to Satkarya-vada, which is admitted, in Saivasiddhanta, the cause is continuous in the effect in the sense that the material cause pervaded by the intelligent efficient cause immanent in it as will evolves into effect. The clay material ‘becomes’ pot etc., but as permeated by the intelligence and the will of the potter. The material cause evolves its effects from the presence of Lord Siva. It is the Nimitta karana. Then, that has a
direct causality in the production of the effect. When maya is admitted technically, as the material cause of the world it is always to be understood as a moment, a necessary moment of will causality\textsuperscript{22}.

1.4. GOD AS INSTRUMENTAL CAUSE

The conception of cit as the eternal world ground has not as yet been shown to provide a principle of change. Maya is the material cause and is what becomes according to the theory of self-becoming. It is not also the dynamic source of becoming. The real dynamic principle of causality presupposed in the theory of pre-existent effect is intelligent will (cit-sakti) inherent in spirit (cit). It is this principle which makes it possible to conceive the ‘cause’ of the world as spirit instead of merely as substance. A ‘substance’ implies isolation from what is not itself, being a transcendent reality set over against and removed from the other. But God is not separated from the world or man. If he ‘were separate spiritual life involving ‘partaking’ of Spirit will become inconceivable\textsuperscript{23}.

It is the power inherent in being that officiates as instrumental cause (karana) in the performance of cosmic functions. Instrument (karana), and agent (karta) are correlatives distinguishable but
inseparable. That by virtue of which amongst others, God is conceived to be the agent of cosmic function is identical with the differentia of the agent, namely, intelligence (cit). Cosmic agency presupposes possession of knowledge and freedom not as an extraneous assumption but as integral to the role.

In the case of self-becoming with regard to material cause we distinguished between a non-manifest aspect of the cause and an aspect that is manifest through the act of becoming. In the case of the agent in relation to the effect too we may likewise distinguish between a non-manifest aspect of the agent considered in himself and an active aspect in relation to the effect of which he is causative agent.

The term Nimitta karana refers to the agent in the former respect, the intelligent Being because of whose presence or rather because of which presence is occasioned the effect. In the aspect oriented in the instrumental cause (Sahakari-karana, karana).

This is actually the, causal meaning par excellence. The volition of the agent, his will to create which is brought into play in relation to the created world, is the sahakari-karana, while the
agent considered as a being whose function is will is the efficient cause. It is the distinction between the agent (nominative) and the means (instrumental) by which the agent brings to pass something (accusative) analogous to the potter and his flywheel which as it were concretise the potter’s will to create pots²⁴.

1.5. INSTRUMENTALITY (KARANATVA) OF CAUSAL POWER

The meaning of notion of Sakti or Agent’s will as the world cause may now be analysed²⁵. There must be some means through which the agent brings about the result as, for example, his body, without which the agent cannot will anything into action. In the case of Deity which is spirit, body cannot be the means as spirit is bodiless (asaririn). Nor can it be karma, the merits and demerits of the creatures. Firstly because Karma presupposes conditions when the creatures are with body and so cannot be the means through which embodiments are brought about.

Secondly, assuming that somehow it can, it can only serve as an occasion and not as a direct means of the activity of the agent. The hammer and anvil etc., of the smith are not the immediate means of the smith’s actions; it is the smith’s operation of raising and lowering of the hammer continuous with his wish to bring about
certain results that immediately accounts for the production of the results. Nor can it be bindu or maya whose scope is defined by that of material causality. The karana and upadana cannot be identified. Just as ‘body’ can not be the ‘means’ for spirit, so the question of senses external and internal, the phychic functions of desire, discrimination, intellection etc., as ‘means’ also stands ruled out.

What then remains as the plausible ‘means’ for spirit to exercise causal function, is its dynamic will itself (cit-sakti) which is integral to it. A distinction has to be made between being and will in spirit as otherwise spirit cannot be conceived of as the cause of the world process.

Cit Sakti also, which is the form of iccha (desire) Jnana (knowledge)and kriya (action) cannot, it may be objected, be the karana. It is only when cit-sakti becomes determinate in the form of a specific resolve, and is again conjoined with suitable instrumentalities that it can bring about a result. Otherwise an agent like the potter will be all the time producing pitchers even because of the continued existence of his cit sakti in the form of iccha, and again if the potter’s cit-sakti were a necessary and sufficient condition - the karana for the making of pots, he must be
able to create pots at the mere fiat of his will, dispensing with clay, stick and fly-wheel. Again, iccha or desire is an aspect of causal agency constitutive of an agent in his role of agency so that it cannot also simultaneously be the means by which one, already an agent without it, brings about some result.

That iccha (desire) cannot be karana, that might be shown in another way also. Is iccha identical with the agent or different from him? If identical it cannot be karana lest the distinction between kartr and karana gets annulled. If different then it must be non-intelligent being different from the intelligent agent and also diverse as one identical karana cannot bring about diverse results. The consequence will be being non-intelligent and many, it will fall to the side of effect. Karana and, Karya will become identical.

To conclude therefore that karana be dispensed with is a counsel of despair. An effect without a karana is a little possible as without a causal agent (Kartr)\textsuperscript{28}. The same consideration which makes it necessary to posit a causal agent, also makes the positing of karana necessary.
There is indeed a gain in simplicity in first arguing to a karana from karya. Kārtr is proved only vis-a-vis karana. A definite relation of concomitance may be established between karya and karana: There can be action if and only if conceivably there is the means by which the action comes to pass. An agent is brought in again by another concomitance between the names of operation and an agent for whom it means and without whom it cannot be conceived to function as means.

Neither can karana and kārtr be simply identified. Just as agent and the material cause may be identified in one sense, namely, in the sense that the agent’s being is continuously present in the effect, may we not also identify agent with Karana? Cannot Nimittakarana and karana be identical?

The karana by definition is an auxiliary dependent on a kārtr. How can the ground also be that stands on the ground for its being? The karana must be distinguished from kārtr; the distinction may not imply ontological difference as is the case with material cause. A distinction has nevertheless to be made to make causation intelligible.
Such being the difficulties in the way of accepting or not accepting a Karana, how can sakti be intelligibly regarded as karana? One objection is that with is instrumental in bringing about a result but only through suitable accessories; a potter's will to make the pot has to depend on clay and fly-wheel. In answer it may be said, that the will of the potter may be rendered in and due to the non-manifestness of his intelligence which could be obstructed by something alien. His agency is consequently limited and non-free and is contingent upon external accessories.

The divine will being always unobscured by mala is free and can will anything freely into being. The creature, will which alone is the means by which creation etc takes place is unique in this sense that it is unthwarted by any obstruction and unobscured by dualities of any kind and unhampered by any conditioning by a material cause.

It has been argued that karana is nothing but the result of the operation of a causal agent and that therefore cit-sakti as different from this is not the karana; In reply it may be asked: if karanatva consists of being strictly a content of some agent's operation, it follows that karana is what the agent is in relation with, only
indirectly vis-a-vis some operation; one’s bodily movement brought about by one’s volition will not be an instance of karana according to this notion; bodily movement being itself the operation, is not what is brought about; it is ‘bringing about’ itself. That iccha etc., constitute agency and that, therefore, are not karana is also refuted by this instance.\(^30\)

It is true that causal agency involves karanatva just as material causality also is necessarily implied by it; for an effect there must be causal agent as well as a material cause.

In the same way kartrtva also implies karanatva. But what is available together in the order of being is analysed and discovered separately. It is therefore not a valid objection to say that the concept of agency presupposes as part of its meaning, instrumentality (karanatva) and that the latter therefore is not intelligible as an independent concept. It is only after knowing the real cause first as distinguished from a mere condition that even the mediated causal role for the condition becomes evident. Being a causal condition (karanatva) is implied by, it does not imply, causal agenthood (kartrtva).
1.6. CAUSAL POWER AS A UNITY

It has been objected to that desire (iccha), cognition (jnana) and action (kriya) being many, and non-intelligent (as different from the intelligent spirit) could be the effect (karya). This is also not tenable. Sakti is intelligent and is in relation to identity (Samavedya) with spirit, just as upadana karana is necessarily non-intelligent, karana being nothing other than the Sakti inherent (samaveta) in nimitta karana has necessarily to be intelligent\(^3\).

Sakti is a unity which ‘becomes’ manifold through adjuncts. Desire, knowledge, action are variations determined in answer to or in relation to variations in the objects and the objectives, and do not imply a modification of Sakti. The later being cit-sakti inherent in spirit can admit of no real diversification and duplication. Desire, knowing and will are not physical acts discrete and perishing, as they appear in human experience but ‘symbols’ for sakti in its creative role.

They are not distinctions within Sakti but its symbolic modes viewed in the context of specific functions. The intelligent principle of Sakti itself of the form of knowledge (cit-rupa) is called Sakti that desires (iccha-sakti) when in free collaboration with such factors as
the requisite ‘ripening’ of the karma of the selves it resolves ‘let me create’ (karisyami). Similarly when it wills let this be so (idamittham bhavet), so that things come to pass, it is called willing (kriya-sakti). The forms of the specific resolve and the specific volition define sakti as only symbolically.

They are only specifically imposed points of view (vyapadesa) from which sakti is conceived to function. Otherwise if they were to constitute actual determinations, firstly they could not be variable as resolving and willing and secondly there must be either always a creation of the world or always conservation. Even the Naiyayika who treats knowledge, desire, will etc., as discrete qualities of self considers them as eternal in the case of God and as specified by the particular object with which they are severally related. Unspecified knowledge and unspecified will can never be creative. Even the Naiyayika who treats knowledge, desire, will etc., as discrete qualities of self considers them as eternal in the case of God-and as specified by the particular object with which they are severally related. Unspecified knowledge and inspecified will can never be creative. The will to create, the will to destroy etc., are all, on the view of a self-identical cit-sakti symbolic specifications of Intelligence or spirit.
Arulnandhisivacharyar emphasized that maya is actually the material cause. That maya is activated by God Himself. So in this sense God is said to be the material cause. It is only terminological at the standpoint of Saivasiddhanta. Prof. K.Sivaraman defines this in elaborate manner. He says that “one affirms that God is the material cause and the other terms it the efficient cause. No conceptual difference seems to be involved.

According to a view, that God is the material cause, material cause is understood in effect figuratively only. In distinguishing material causality ascribed to God from other known instances of material causality, it is affirmed and also in a sense denied to God. All interpretations of God’s material causality agree in a striking manner in holding that God is material cause but in a unique sense. Even the pan-organismic view which conceives of the ‘growth’ of the world of sentience and insentience from spirit, implies by the analogy of the organism, that spirit is the underlying, indwelling ground of the manifestation of the effect.

Saiva Siddhanta is in disagreement only with that view of attributing material causality to God which would conflict with God’s
immutable nature. If God can be material cause without prejudice to his nature as spirit, with such a view it need not dissent. It does not disagree, because it is with the same end in view that it holds that Siva is the nimitta karana and maya the upadana karana. As it was observed elsewhere, nimitta karana is not merely a cause along other causes; it is also the ground of the cause-effect series. It is the adhisthana of the retraction and re-emanation of the effect.

God is the cause of the world (i) in being the ground of its existence and also (ii) in pervading and constituting the world. This is the purport of ascribing material cum efficient causality to God. God as spirit is the ground of maya and its evolution into the world, and God ‘constitutes’ the world through his characteristics like existentiality, luminosity and blissfulness. Saiva Siddhanta, also by its recognition of a three-fold cause namely material, instrumental and efficient, subscribes to the same truth. Admission of maya as the material cause, Sakti(will) as the instrumental cause and Siva as the efficient cause implies that (i) God is the ground of the world gua the ground of maya, the material cause of the world, and that (ii) God is immanent in the world as will.
Saiva Siddhanta seeks to reconcile the sole causality of God as spirit with the recognition of the observed difference between the sphere of material cause as that of matter and the sphere of efficient cause as that of spirit. Maya is the material cause of the world and Siva too, being the ground of Maya is, while being the efficient cause, also the material cause in a transferred sense. Let us take again an example: Pankaja (lotus) literally born or mire (panka), in growing out of its roots indeed may be said to grow out of the mire which is both the ground (Nimitta karana) of the root, as well as the operative condition (karana), on account of its moisture inducing the growth of the root into, a lotus creeper\textsuperscript{37}. The agent of the world is conceivable as its ‘first cause’ only in this sense without involving a compromise of His immutable nature as spirit.

It may not be thought that this is virtually to deny material causality and admit mere efficient causality (kevala-nimitta) for the creator. The latter being also the material cause is very real, although in a transferred sense. God being the sole cause of His creation is not less true on account of His being material cause in a transferred sense. In fact it is the only sense in which God can be conceived the sole cause of his creation.
The examples cited earlier may be taken to support the present view if properly interpreted. Fire is the efficient cause of the phenomenon of smoke and may also be considered the ground of the wet-fuel in as much as the wet fuel would not cause smoke unsupported by fire. In this sense it may also be called material cause of smoke. The parent is the efficient cause of the offspring gua the ‘ground’ of the germ-cell and also as latter the material cause.

The spider, itself the efficient cause, in being the ‘ground’ of its body from which issues-forth its threads, is also the material cause transforming into threads. Arulnandi sivachariyar explains an analogy that the branches, leave etc., of a tree are contained in the seed itself in a subtile condition just like the world is existed in Maya in a subtle form while at dissolution.

In all these instances it may be seen that the term ‘ground’ (adhisthana) is used in the sense of intelligent self which both supports and controls what has only a consequent existence in relation to it. The self which permeates every atom of living matter may be said to be more legitimately the constitutive stuff of a living body than matter itself. Arulnandi Sivacharyar concluded that the
efficient, instrumental and material causes are interlinked and a continuous process of the cosmos, that is activated by the First cause (Lord Siva).

2. PROOFS FOR THE EXISTENCE OF PATI

As far as Saiva Siddhanta is concerned, a proof cannot establish a metaphysical reality like God. It helps only to clear the doubts which could come when we approach the problem through scriptures. Proofs are necessary to eliminate such doubts. Saiva Siddhanta does not give any criterion for a proof. It depends upon the mentality of the doubter who seeks for a demonstration. What a proof, then, is that which makes our mind to accept a view with satisfactions. According to Saiva Siddhanta, proofs are there only to give logical consistency. Also, it is held that the proofs help one to remove the doubts and paves the way for accepting the truth of reality.

Then we may say that proof stands between doubt and experience. Doubt arises whenever we could not use the method of perception in acquiring a knowledge. Scriptures are useful only to the believers. And proof comes under the method of inference. Inference gives some logical consistency, as it follows from the
known to the unknown. Thus, speaking Saiva Siddhanta does not give anything like arguments or proofs as such. But one could derive some form of arguments from the works of Saiva Siddhanta. The primary usefulness of a proof is only to remove the doubts from the mind of the believers. And we could present the proofs only on the hypothetical level, but we can find some reasonableness in it, which creates some solace to our mind.

Now we shall turn to natural theology which adduces many arguments for the existence of God. These traditional theistic proofs are of great philosophical interest and have been receiving serious attention from both secular and religious centres in recent years. It is possible to argue, first, that the existence of God can be inferred from the idea of God, such an argument is termed as ontological argument for the existence of God.

### 2.1. ONTOLOGICAL ARGUMENT

We may claim that Saiva Siddhanta has accepted ontological argument for the existence of God. The Saiva mystics had a deep experience of the Lord Siva, who had taken possession of their intellect. They never doubted about the existence of God.
Thirunavukarasar, says “how can I deny Him as false (non-existent) when he has entered into the orbit of my intellect and abides there 39.

Tirmular has some expression which resemble the above argument. The phrases are only suggestive, capable of being developed into argument and they are.

Fulness without any wanting (Kuraivilla niraivu)
Taintless effulgence (Macarra coti)
One without the defects (Unarumarilla purana karanan)

The above narrations point out the fact that God is perfectly personified. If God is a mere concept lacking actual existence, he cannot be the completed without the sayings of the sages and the saints. Indeed, the notion of God as a perfect being carries not only logical but also experimental necessity. Perfection means possession of all auspicious qualities and among them existence is an important quality. The idea of a perfect being is meaningless if it does not exist. Therefore, God does exist. Otherwise it would be a mockery like beauty without form or a circle without a fully rounded figure. Perfection without existence is inconceivable. Hence it follows logically that God must exist and has always been existing as the most perfect being.
Though this ontological argument tries to prove the existence of God, we may say that it also helps the development of spirituality. According to this argument, God is the most perfect being. Perfection is absolute as far as God is concerned and God is the most perfect being in the universe. He by his nature advocates perfection to all beings. Though the soul is always perfect, it is being covered by the dark veils of malas and hence imperfection cast on their nature.

2.2. COSMOLOGICAL ARGUMENT

The cosmological argument tries to prove that the manifold universe needs an efficient cause. The first sutra of Sivajnanabodham formulates it in the following way. Thess world is perceived to be in manifold terms—he, she and it (avan, aval, atu—oruvan, orutti, onru male, female and neuter), and to be subjected to be evolution, sustenance and destruction. Sivajnanasiddhiyar commenting on it explains thus:\textsuperscript{40}: The world comes to exist (Varumurai vantu) continues to exist (ninru), therefore there must be one who actuates these actions (tarupavan oruvan vendum). He is the first (mudhal) who is also the end (irudhi).
Since the world is subjected to regulated changes, it cannot be self-caused or self-established. A product required to be produced implies also a producer. This producer cannot but be an intelligent being, which is infinite, omniscient and omnipotent. As the soul, though Intelligent, is finite and hence it cannot be the producer. Hence God alone can be the efficient cause namely the producer.

While explaining the need for the efficient causality of the world, Saiva Siddhanta has also disposed of the false opinions. The first one is the materialistic view of Lokayatas, according to which the world is everlasting and never undergoes appearances or evolution and destruction. It is not an effect (Kariya porul): hence the argument for the existence of God from the nature of the world, is like saying a ‘hare has horns’ or ‘one born in the womb of a man’. Against this view Meikandar establishes the fact of change in the world by having recourse to daily experiences. Perceptual experience reveals that nothing in the world is permanent. Since Lokayata accepts sense-perception he cannot escape from the grip of this argument.

To the Buddhist who says that the world is really a non-existent (il-porul), Meikandar says that there can be no appearance
or coming into being for the non-existent. For example, the horns of the hare which is non-existent will never come into existence; hence, God is an ulporul. Coming into being is a change from the potential state into an actual state, that is, into existence. There is no coming into being of the whole world except out of the dissolution into which it dissolves.

Refuting the Sankhya denial of an efficient cause for the world because the world which is existent evolves from, and dissolves into a material substratum, Sivajnanabodham proves that for the existent there is no coming into being without a producer. Sivajnana Siddhiyar explains this by the example of the pot of clay: clay, the wheel, and the potter are material, instrumental, and efficient causes respectively. The Lord like the potter creates the whole world from the clay or maya with the wheel of his power or sakti.

Sivajnana Yogin commenting on this says that because the three causes which are necessary for action (Origination of a thing) cannot function without the other and are different by nature like the potter, wheel and clay, there is a necessity for an efficient cause which is different from the material and instrumental causes. Maya cannot by itself evolve without a creator, the soul though intelligent is
not conscious unless it is in union with body and senses; it is non-intelligent and unconscious (unarvonrumillai), hence the Supreme one is necessary to create this world out of maya.

The postulation of maya as material cause of the world is based on Saiva Siddhanta’s belief in Satkaryavada, according to which nothing can come out of nothing and that which cannot become nothing. Hence, creation means bringing into gross form that which is in the subtle form and destruction means reducing that which is in gross form into subtle form.

Thus, we can demonstrate the existence of God in terms of the world and as being its ground of resolution. A ‘cause’ become intelligible when viewed as that in which the effect terminates\textsuperscript{44}. The cause must be the vast and profound ground of the resolution of the effect. According to Saiva Siddhanta, God alone is the causal ground of the universe.

The explanation of the cosmological argument revolves round one thing, namely the cause. Cause becomes the basic category for developing this argument. Siddhantins speak of cause not for the sake of establishing its existence but for the sake of explaining the changes of the world on the basis of cause and effect.
2.3. TELEOLOGICAL ARGUMENT

The central idea of teleological argument is the presence of ‘design’ or ‘purpose’ in the world which demands the existence of a designer who would be all-powerful and omniscient. Since there is a purpose in creation, there should be also design and orderliness in it. The following words of Tirumantiram reminds us of design in the world and of the existence of a designer: “Do not deny the existence of the Almighty who in His justice commanded fire to abide is the middle of the sea (to prevent its overflow on the land). He is the Lord of Gods. He showers His grace day and night”\textsuperscript{45}. Here our attention is drawn to design or purpose and to the inexorable nature of God’s commandments.

It might be objected by the opponents who would bring cases of teleology and lack of design, or of cases of the sea submerging the land and of similar calamities. But Siddhantia says to them that divine grace functions ceaselessly day and night in the world. If we can fully grasp the plan of God, the case of teleology and lack of design of the cases of calamities can be explained as indispensable occurrences in the plan of God. This is clear from the above verse of
Tirumular. He also continues to say that it is natural for man to interpret everything with his reasoning (arivu). But he should realise that there is a limit to it. What is beyond human understanding need not be altogether denied, for God is even beyond our denial and forgetfulness.

We have further in the psalms of the Saiva saints clear indication that their faith in God is nourished by their awareness of order in the physical and moral realms. Yet their faith is not undermined by calamities. The following sayings of Appar proves this; Even if the earth runs into the neither world, the great sea covers up everything, the seven worlds go out of their course, the sun and moon crash (to their doom) despair not my mind. We have found one sure source of strength—the Feet of the Lord⁴⁶.

2.4. MORAL ARGUMENT

The core of moral argument for the existence of God consists in this. As there is order in the physical nature, there is order in the moral world also, and there should be an intelligent being, which governs this moral world.
We can find a background for the development of this argument in Periyapuranam which says, “There are the doer, the deed, the fruits of the deeds and the one who brings the fruit to the soul”\textsuperscript{47}.

\section*{2.5. THERE MUST BE A MORAL GOVERNOR}

Saiva Siddhanta holds that there must be a governor of moral world and a regulator of two-fold deeds with all their implications. There are two phases in this argument.

1. The souls are entangled in the primordial impurity. In order to free them from this impurity a conjunction between the souls and bodies must be brought about. This task of fitting the souls with bodies cannot be performed by any inert matter; nor can the souls choose bodies of their own accord. Hence there must be one who is neither inert matter nor a helpless victim of samsara in order to effect the embodiment of the souls. That is God.

2. The souls are governed by the law of karma both in assuming bodies and in enjoying pleasure and pains. But, as karma is non-intelligent, it cannot operate of itself. Nor can disembodied souls choose their respective karmas. There
must be one who is not a creator of karma and who is possessed of intelligence in order to regulate the operations of the moral law (cerpavan). In short, the process of liberation of the souls from bondage and the law of karma demand an intelligent and Supreme Being (God). God enables the souls to eat the fruits of their two fold deeds and experience thereby pleasures and pains. In this way, he leads the souls to moral and spiritual growth and thus to perfection.

It is better to note how Manikkavasagar considers God. “Thou art Fosterer of my life”\textsuperscript{48}. God is compared to the king who is the custodian of law, to a physician who is diagnosing the sickness and prescribes proper remedy, and to the parents who thrash their children for disobedience and punish them not because they hate them but because they love them. That God knowing the merits and demerits of the soul’s moral acts apportions them appropriate fruits (pain or pleasure) is explained in the following verses of Sivajnanasiddhiyar.

“Tanam ceyporal taritor ceytavar, takkanyti
Unam pinnurave kandum pala muruvippan vendum
Inmail ceyti eithum pani ivai nimymithal
Nunankal atikam nokki arvippan vinanoy tira”\textsuperscript{49}.
Umapati goes one step further by introducing another element by which the doer who performs actions for the sake of getting peaceful life is identified as Uyyan. The term ‘Uyir’ means ‘Uytal’ means ‘raising to a higher state of life’. This is explained in the following words of Tiruvarutpayan.

“Ceyvanum, ceyvinaiyum, ceyarpaynum cerppavanum
Uyvan ulan enru unar”\(^{50}\).

2.6. ETHICAL UNIVERSALISM

We have so far explained, the moral argument for the existence of God based on the law of karma. In this view Saiva Siddhanta is in agreement with the other Indian theistic systems. It has also developed moral argument for God’s existence in another but a singular way. This may be called a doctrine of ‘Ethical universalism’. This is explained neither on the basis of ‘good’ and ‘evil’ nor on the basis of agamiya, prarabdha and sancita. It may be called ‘Suddham’ or Vanmai. The concept Vanmai means a quality of sky or clouds. Raining is considered as an act of sky or clouds. Sky is the place where the clouds sacrifice themselves as rain. Clouds come only for raining.
The nature of sky or raining is the universal principle of Ethics. The rain vivifies all the living beings without any partiality. This Vanmai, is identified as ‘Potumai-neri’ or ‘Ethical universalism’\textsuperscript{51}. This is performed only with the relation of oneness. As the rain is impartial and Universally acceptable to all, the moral deliverance of the Lord, Siva, is also impartial to everybody and necessarily acceptable to all.

The soul is different from the body and the body is different from the soul. Both have morality of their own, different from each other. Each one should know to live according to its moral demands. But these two principles are conjoined in an advaita union and become one living principle, the man. From now onwards, the soul has to know only with the help of body and similarly the body has to live with the help of the soul. (Un uyiral Vazhum Orumaitte) as the soul enlivens body\textsuperscript{52}.

Both of them have moralities of their own which are contrary to each other. Precisely this union of contrary things demands the intervention of a third reality which unites these contrary principles and at the same time higher and nobler than these two. This reality is called that which stands in the middle (Naduninra porul). The soul
conjoins with that reality in an advaitic union (Unotuyir tan unarvatu unran taram)\textsuperscript{53}, and inherit the morality of that ‘middle being’ and this is what is known as the Vanmai Ozhukkam’ which grants it the ethical universalism.

Hence in order that the different realities of the world might stand in their condition without lapse and function (act) thereby it is said that there is a ‘Universal Ethics’ or Universal law’s of ethics. This is known as Rta. An individual man can understand this universal law (rta) only through universal reality with which He is united, and that should be the goal of Ethics.

To make us realise the advaitic union with this universal reality, Saiva Siddhanta brings the example of the way of the vision by the eyes’ (kantorai kanum neri)\textsuperscript{54}. Man is in need of light in order to see objects at a long distance or the empty space. Light, first reveals itself and then reveals the objects or the estimate of the distance by illumining them. This light is the Universal reality uniting the world of meanings (porul-prapancam) and the world of words (Colprapacam or ulakam) gives experiential knowledge (e.g. word and meaning = book). Hence only through advaitic union there results a universal ethics or universal experiential knowledge.
experience). Individual man understands universal ethics or universal experience, and he does so through the experience of universal reality.

This universal reality precisely is Antam-Adhi. This reality stands in the middle of both Antam and Adhi. It is also identified as Anadhi\textsuperscript{55}. One who unites himself with this reality through advaitic relation is able to know the universal ethical principle. He comes to know of it only through the method of ‘Potumai-nirral’ or ‘nadunirral’. This path is named as ‘Potumai-neri’. This ‘Potumai-neri’ can be illustrated by an example. This universal proposition, “All men are mortal” is drawn only from the experience of the universal reality. That reality is standing in the middle as the Immortal one.

3. CONCEPT OF PATI

Saiva Siddhanta accepts three eternal realities Pati (God), Pasu (Soul), Pasa (Bonds) Pati stands for Pasupati. Pasupati means lord of the soul. Pati is derived from the root ‘Pa’ which means Protector, Master, Lord. Again, the Lord is described as Pati because all beings are subjected to the world – process, but Siva is the lord of all and hence is termed as ‘Pati’. 
Pati is the supreme spirit and the source of all beings. It is the absolute of thought and God of religion. Just as there would be no world of men and things of there were no God. Souls and material objects derive their being from the Lord.

3.1. NATURE OF PATI

Pati is described in the siddhanata sastras as follows:

“This Pati is Paran, neither Rupa nor Arupa, Nirguna, Nirmala, Eka, Eternal, Cit of Cits, Acala, Infinite, Ananda; The Goal, the least of the least, and the greatest of the great, Tat, and Siva”. How ever we hold that the pati the great sat, whose essence essentially is but love. This is clearly expounded in Tirumantram.

Tirumular says

“The ignorant say, Love and God are different;

None know that love and God are the same;

When they know that Love and God are the same;

They rest in God as love”.

3.2. CHARACTERISTICS OF PATI

Pati is the Supreme being. He is neither permanently manifested nor unmanifested. He is without qualities for distinguishing unmark. He is free from all impurities. He is absolutely one. He is eternal. He is the source wisdom to innumerable souls. He is non-material. He
is the source and essence of bliss. He is the final goal of every things. Hence, worship him. He is infinitely small and infinitely great. He is the embodiment of Grace. And, He is known as Nishkala i.e., without parts or adjuncts, Perfect in Himself \(^{58}\).

### 3.3. EIGHT QUALITIES OF THE PATI

Siva is endowed with eight auspicious qualities as Omniscience, Omnipotence, Omnipresence, boundless benevolence, Independence, Freedom from impurities and Bliss \(^{59}\).

### 3.4. FORMS AND ATTRIBUTES OF PATI

Generally Saiva siddhantin admits the nature of the Supreme being in two forms. The ultimate form is called as Svarupa laksana and general functional form is Tatastha laksana. There is no continuity between the two natures. The ultimate nature as energy is pervasive of all its other functional differentiations \(^{60}\). The essential nature of will in its generality as underlying all specifications is not definable in terms of a purpose beyond itself. It is nevertheless Grace. In the positive sense because its actuality is not conceivable except in terms of life \(^{61}\). Arulnandi Sivachariyar says that the Lord assumes any wondrous form at His own will.

Nine bhedas (differentiation) have been formulated by Siddhantins
ie., Sivam, Sakti, Nada, Bindu, Sadasivan, Mahesvaran, Rudra, Mal and Ayan.

3.5. THREE DIVINE FORMS OF PATI

Arulnandi Sivachariyar defines that the Lord has Rupa, Arupa and Ruparupa forms. The first four are called as Arupam, the last four are Rupam and Sadasivam is Ruparupam (lingam). God assumes Himself the five forms in order to bestow His grace on the conscious souls stained by the beginningless taint which restricts their innate powers. The world is the nature, of God. Siva is the substratum cause; Sakti is modified into the world: Sadasiva is the controller; Isvara is the creator; and Suddhavidya, is the manifestor; Siva bestows his grace on all through these imagined different principles.

“The Saiva hymnists themselves, whose utterances are authoritative for Saiva Siddhanta, similarly identify the causal agent of the world with His creation and seem to imply that He is also the material cause of the world: ‘Thou art the body, the self, its consciousness and everything.’
Siva stands verily as the expansive earth, fire, water, air and the ether, the yajamana, the sun and the moon the eight forms\textsuperscript{66}. He is the fruit, its juice and even the taste thereof; the ‘thou’ and the ‘I’\textsuperscript{67}. ‘Earth, Water, Fire, Air, Ether, vast, the wandering moon, the sun and the man to sense revealed: in eight ways He joined Himself to me through out seven worlds and as regions he moves, alone Himself\textsuperscript{68}. He is the known; he is the revealer, he is the knowledge; he is even the known; he is also this vast world, sky and so on\textsuperscript{69}. It seems to be suggested in these citations that God is the form of the sentient and non sentient world alike. The world is a veritable unfoldment of Siva; subject and objects alike are his parts. There is a real transformation and transformation in the reverse of the world into Siva\textsuperscript{70}.

3.6. SIVA’S FIVE FUNCTIONS (PANCHA KRITIYAS)

Srsti - It is the manifestation, by the will of the effect from its first cause through the preponderance of the sattva element. Sthiti – It is the stay of the effect independence on its first cause through the preponderance of the rayas element. Samhara – It is the cessation of their duties by things and their disappearance into their first cause. Tirobhava – It is the power of obscuration which causes attachment in the soul for enjoying that which is condemned most,
all the while believing it to be good. Anugraha – It is removal of pasa and manifestation of Sivatva\textsuperscript{71}.

3.7. PHILOSOPHICAL IMPLICATIONS ON THE DANCES OF SIVA

Any exposition of the Saiva Siddhanta philosophy will not be valid or complete without an explanation of Nataraja, the dancing aspect of Siva. Lord Nataraja is not a mere murti or form of Siva or deity; It is a concept in philosophy\textsuperscript{72}. Lord Siva is most popularly depicted to be the Lord of Dance. The dance played by Him is a cosmic dance, which keeps in equilibrium His activities of creation and destruction. Here He appears as the Supreme Lord of the Universe; the dwarfish body of the demon on which Siva is dancing represents the ignorance which is characteristic of unenlightened souls\textsuperscript{73}.

The soul and the subtle cause of matters are, like the Absolute, eternal and all pervasive. This is a basic concept of Siddhanta; It is called the Sat-Karya Vada; i,e.,What exists cannot be perished and what is not cannot be created. Just as the potter makes pots from the earth with the help of his wheel, so also God the efficient cause creates the universe from maya the material cause, with the help of His Cit-Sakti, the instrumental cause.
This is creation and it is going on for ever. All objects are born, live or stay for some period, and then cease to exist. The universe affords them a place for existence. In the pre cosmic stage, the souls were all bound up with their karma, with their consciousness obscured by anava. Siva created the universe and the objects there in for the enjoyment of the souls and save them their births and the senses for perception, in order that their karma might be reduced to nought through experiencing, that their anava might be removed, and that they might attain bliss.\(^7\)

In one of His hands, He holds a drum which makes the rhythm of creation; the soul of which is the first element to evolve in the unfolding creation. Another hand is up lifted to reassure against fear and signifies preservation. The God’s tongue of flame is the instrument of destruction, that works at the end of the mundane period. The lower hands bestow protection and hold the prospect of salvation. The lifted left foot symbolizes the divine activity leading to the liberation of all beings.

The seven streams of water rushing forth from each side of the head recall the myth that Siva once kept the heavenly Ganges
imprisoned in his hair, before finally releasing it in seven streams”75. The ring of fire surrounding the dancing God, finally, typifies the life-process of the universe, within which the dance of the Prime Mover, Siva is taking place uninterruptedly. All beings and the whole world are subject to eternal change; God alone is everlasting, immutable and imperishable who is the ultimate cause of everything that is transcendent76.

As the cosmic dancer, with the help of His cit Sakti He creates (Srsti). The second function is sthiti or preservation. The significance is to preserve the bodies and other objects of experience till the time allotted, in order to aid the soul to enjoy the fruits of its karma. The soul in the embodied state in the course of its enjoyment of life naturally does further karma which goes on giving further and further with rebirths. While swinging in this cycle of births and deaths (Samsara), the consciousness of the soul is awakened to the extent of its karma, impelling it forward on the spiritual path. The providing of the body and objects is preservation. The next is dissolution (Samhara) and not destruction.

The spirit and matter co-exist with God. Dissolution is the giving of enforced rest. This means that the souls which get wearied
through endless births and deaths, but yet do not have their own consciousness fully woke up to the necessity of seeking deliverance are given a period of rest and kept in the subtle state for some time; then again the objects of their experience are made to re-emerge out of maya and they are allowed further births again going through the balance of karma and for seeking deliverance.

“Obscuration (tirobhava), helps the soul to experience the fruits of its karma and thus in course of time to prepare the ground for completely reducing the balance of karma to nought; this is essential for the maturity of the Anava mala and its ripeness for removal. The final function is bestowal of Grace, anugraha. When karma is reduced to nought and Anava is removed, Grace settles on the soul. Deliverance or oneness with Siva results Of these the first four are aiming at the last one, as their goal. The God effects the worldly process for the sake of the release of the soul.

However It does not affect in any way his nature. Siva remains the same whether the world evolves or not. He acts like the Sun in his performances. The Sun is impartial and is the same to all things; but because of him, such diverse phenomena as the blooming of the lotus, the emission of heat by the burning of things,
evaporation of water, etc., take place. It is the same Sun that makes some lotuses bud, some bloom and some other whither away. Similarly, but for the power of God nothing would move, and the world process would be impossible. Yet God remains unaltered by what happens to and in the world.

3.8. THE CONCEPT OF DIVINE WILL - SAKTI

Arulnandi Sivacharyar explains that the Sakti of God is one and its nature is pure intelligence. It is ever existing phenomena at God’s will. He says

The Sakti is not many but only one. It appears as various by its manifestations in various functions. Just as the one Supreme law and power vested in the person of our August sovereign appears as various when executed by Her Majesty’s ministers of state, Hara actuates all Gods and grants boons and salvation according to His own Supreme will.

The form of this Sakti is pure intelligence. The power and will - will be manifested by the Supreme Chit sakti This one Parasakti becomes three as Iccha, Jnana and Kriya saktis. Iccha sakti may be defined as the Supreme Love, desiring the welfare of all living
creatures. As Jnana sakti, God knows all, and the wants of each and everyone, and grants the desired. By His gracious Kriya sakti, the Lord Creates all these worlds.\(^{79}\)

One minister of State works for peace, another for war. One educates, another punishes. One is engaged in collecting revenue, another in spending. One attends to home affairs and another to Foreign affairs. And all these derive power from one and the same source.\(^{80}\) Arulnandi Sivacharyar defines that the various aspects of sakti are the forms of the same Supreme. “Sakti as an intermediary, meets practical difficulties arising from the unchanging God bringing about changes in the world, from cit acting on acit and the pure acting on the impure. Sakti which preserves the values of the Infinite, and carries out various operations on the finite, serves to link the extremes of opposite natures.\(^{81}\)

Sakti is God’s love in action. It is His Grace made dynamic to save the soul. ‘God’s one’ sakti, Subdivides into Srsti, Sthiti, Samhara, Tirobhava Anugraha; saktis etc., these functions are to create, preserve and ‘destroy the’ world, to conceal for a time’ the nature, of the world from the soul so that through experience, the transience of the world may be learned, and finally to reveal to the
soul the grace of God. ‘These functions are intended to uplift the souls from bondage to freedom\textsuperscript{82}. Arulnandi Sivachariar concludes, that the’ Sakti is one and it forms the complete intelligence of the Supreme. The Nature the Supreme is the combination of the guna and guni aspects of Sivasakti\textsuperscript{83}. It has been detailedly discussed in the concept of instrumental cause.

3.9. CONCEPT OF GRACE

Arulndhisivachariyar explains the Lord assumes various forms with Grace. Grace is nothing but Love. Soul can understand how to attain His holy feet by His Grace alone. The form of love is otherwise known as Arul Thirumeni (Body of Grace). This body of Grace is only visible to those who are spiritually matured and fit to receive His Grace.

From the point of view of a devotee, the God of religion is more real than the Absolute of speculative philosophy. Saivasiddhanta bridges the gulf between the Absolute of pure thought and the God of religion by posting an inseparable attribute to the Supreme Siva. Siva as He is pure. Being transcendental and is beyond all attributes including Arul or redemptive Love. In the transcendental state the aspect known as Para Sakti or Arul Sakti is said to be
dormant. But, when Siva moves actuated by love to souls, the dormant sakti becomes active and Siva assumes a personal relationship with the soul and the world He creates out of Maya. Arul Sakti provides Siva with the necessary forms in order that He may be present everywhere and energize all activities. In Sivajnana Siddhiyar it is stated:

“His form is Love, His attributes are love
His action is Love, His limbs are Love,
His tissues are Love. All self-less Love of
He is for the good of souls."

According to Saiva Siddhanta man is chained completely in the hands of Arul until he becomes united to Siva.

3.10. THE RELATIONSHIP BETWEEN PATI, PASU AND PASA

Of the three eternal realities in the Universe, Siva, who is the most outstanding, is Supreme. God is above souls because He is free from the limitations, that cramp the soul and also has attributes which surpass those of the soul and abilities which the soul does not have. Therefore, is God, the redeemer, and the soul, the redeemed. The soul covered with mala can be saved only by the nirmala God; the soul subject to births and deaths can be rescued
only by God who is above these changes. In the matter of intelligence also, God is superior to that of the soul.

The soul attains knowledge with the help of organs, but Siva needs no instruments with which to know\textsuperscript{85}. The intelligence of the soul is subject to limitations; it can know only bit by bit and it forgets what it learns\textsuperscript{86}. In fact its knowledge is so defective that it knows neither itself nor God. Siva is free from these limitations; with His Sakti, He knows the entire universe.

Thus, though the soul is both ‘Sat’ (real) and ‘cit’ (intelligent), it does not possess these attributes in the measure in which God has them. Being, Immutable, God is sat without any other to share the attribute in the same measure. Since His intelligence excels that of the soul, He is the Supreme cit. God is likewise superior to the world. Maya being material and non-intelligent, can achieve nothing of itself; it is the material cause in the hands of God, the efficient cause. Further more, maya is only a means to an end; it serves to furnish the bodies and worlds required by souls to attain their redemption. Thus excelling souls and maya, God is the Supreme.
Siva is the Supreme deity. He excels the gods because whatever functions they perform are due to His empowering them to do so; thus, Brahma who creates the world, and Vishnu who preserves the same, as already mentioned, they derive their powers from Siva; they are merely His religious agents. Ultimately Siva is the source of every event in the world. The minor gods are inferior to Siva in the further respect of being subjected to births and deaths. Moreover, the gods dwell in the heavens but for a short time; when the merit earned by them to dwell in those regions is exhausted, they have to revert to transmigration.

Finally, whereas these gods dwell in the material tattvas, Siva is above the tattvas. The worship rendered to these gods is short-lived and constitutes a mere stage in transmigration. On attaining enlightenment, the adherents of these gods will renounce these deities and worship Siva. Some schools contend that as there are several saktis, so there are several gods. Arulnandi Sivachariyar’s reply is that there is only one Sakti and one God. It seems as if there are many Saktis performing several different functions; but, as a king and his ministers (already discussed), so Siva through His Sakti, actuates different gods to carryout His different functions.
These agents ultimately trace their powers to the one source, Siva⁸⁷.

That God is other than the souls and other than the world is emphatically maintained by Arulnandi Sivachariyar. He states at the same time that God is closely associated with souls and the world. This leads to the position that God is both immanent and transcendent at the same time. He is immanent in souls and in the world as He operates on them through His Sakti; He is transcendent at the same time as He is not affected by His operations on them, and excels them in nature. The problem of how immanence and transcendence can co-exist is explained by analogies. Thus it is said⁸⁸, that as a soul is in the body and get other than the body, so is God in souls and the world and yet other than them.

God, the omnipresent, is in all the souls and in all the worlds. How the one God can be in everything is explained by the analogy that as the vowel, while keeping its individuality, is present in consonants and is indispensable to them, so does God keep His individuality and abode in all things⁸⁹. With God’s omnipresence follows His omniscience. His Saktis pervading the universe give Him knowledge of the entire sphere. His intelligence
is supreme and marked by wonderful perfections. He knows everything at the same time. He is the great light illuminating the whole world.

God is the supreme will and high power; the vastly significant drama of the souls redemption is achieved by Him; the mighty cosmic processes needed for that purpose are wrought by Him. No obstacles stand in the way; Anava is rendered powerless by Him; the problems of ‘cit’ operating on ‘acit’ and of the immutable God bringing about changes melt away before Him. He is the supreme power, without an equal. The omnipotence of God is used to manifest His love for souls; for the great offices which He alone can perform are for the purpose of saving souls. The God of love values the love of His devotees above everything else. Worship that is an expression of love is higher than the punctilious performance of rites.

God is full of every perfection and repository of every quality. It is difficult to enumerate all these perfections and to understand how, sometimes even opposite qualities characterise Him. Among the significant attributes of God are sat, cit and ananda, that is, reality, intelligence and bliss. He has more reality than, the world or souls,
for whereas these are subjected to changes, God is above these finitising phenomena. His intelligence surpasses that of souls. He is bliss and constitutes the source of bliss for souls in mukti. The term, ‘kadavul’ chosen by the siddhantin to designate God, gives the meaning, ‘He who transcends everything’. It highlights the supreme nature of God better than the term, ‘Deva’, means the ‘bright one’ used in the ‘Vedas’ for the gods. All the attributes are comprised as three (sat-cit, and ananda) in upanishads, in Saiva agamas, define it as six and eight qualities. And also further eight metaphysical attributes of Lord Siva, has been promulgated by the siddhatins; they are Bhava, Sarva, Rudra, Isana, Pasupati, Ugra, Bhima and Mahadeva.

4. CONCEPT OF PASU

The question of the self or soul is fundamental in all religion, and in daily living, Harold H. Titus says, The great issues of philosophy, psychology, religion and daily living centre around this question of the existence and nature of the soul.

According to Saiva Siddhanta, the soul is an eminent and glorious being. It is next to God, whose splendours none can behold, whose perfections are past man's understanding. It has
certain qualities in common with God, it is a spiritual being though not the supreme intelligence, it has knowledge, though it does not have the conscience of God. Having the will power to pursue good, it can, with the help of God, elevate itself from being mala ridden becoming jivanmukri, it is an object of God's love. It is the love that Siva bears for the soul that makes Him bring the world into being. The value that the world has consisted in its promoting the welfare of the soul.

The Saiva Siddhanta posits the existence of an infinite number of souls who are real, eternal, conscious and partless entities. They are real and not appearances of the Infinite. Nor are they emanations of God. At the begining they are associated with pasa or bonds or malas, but sooner or later they would get released therefrom.

From the evolutionary point of view they are classified into three groups, sakalars, Pralayakalars and Vijnanakalars. The first group consists of all souls who are subjected to all the three malas of Anava, Karma and Maya, the second comprises of soul implicated in Karma and Anava, maya having been castaway. The Vijnanakalars are those who are still clouded by Anava alone. When
freed from Anava too, souls attain perfection and enjoy supreme blessedness. This classification reminds one of St. Paul's classification of souls into the cardinal, the physical and the spiritual.

Though Siva and the soul are alike conscious, they differ from their essential nature. The Lord is the consciousness that confers grace and the soul is the recipient, the beneficiary thereof. Siva organizes worldly life, provides joys and sorrows according to karma, furnishes the souls with the necessary physical and mental equipment and confers final beatitude; while the souls firm into this, the Lord know all things fully without the aid of any instruments. Even in mukti when the two unite, they do not become absolutely one. The soul stands to God in the same relation in which the body stands to the soul.

The soul is a spiritual principle different from the body, sense, mind, buddhi and ahankara and though called cit, the soul cannot know unless equipped with an outfit of senses, mind and the like.

The Lord is present in each soul as the inner light; and yet the souls afflicted by Anava know it not, just as blind fails to see even when there is light. Just as a crystal seems black in the midst of
darkness, and bright in sunlight, the soul appears indistinguishable from matter when developed by Anava and intelligent when blessed with God-vision. Just as the body cannot function without the soul, the soul cannot function without the Lord. Its relation to God is as intimate as the relation of body to soul or quality to its substance.

Again, according to Saiva Siddhanta, the soul is not of the nature of bliss (ananda) though it is capable of experiencing bliss when so blessed by God. It is a means for joys of supreme felicity, when freedom from malas is achieved. That is why Sivajnanabodham refers to the soul as the prince.

The soul which is sat is obscured by Anava with which it has no affinity; and because its capacity is rendered ineffective, it exists like asat. When at release, obscurcation is removed, its capacity is made manifest, and without even after being obscured again, it has a right to the enjoyment of Siva's bliss, never changing in its nature afterwards. Hence, it comes to be called Sadasat\textsuperscript{97}. Again, the finite soul is not life the Lord who known everything at once as it is asat, because it is not like the universe which, being inert, cannot know and have experience. When the soul has a manifestor, it has
knowledge and, as an intelligence it is sat; when it does not have a manifestor it does not have knowledge and is like asat\textsuperscript{98}.

Sivajnanaswami clearly explains the sadasat character of the soul. It has been said that it has six aspects; bhutatma, tattvatma, manratma, antartma, jivatma and paramatma as it associates and functions with bhutas, tattvas, mantras etc., Only in the advaitic stage, its Anava (ego) which is asat in effect though sat in cause, loses its force and becomes sunya. This is called Sivatva. There is no truth higher than this in any scripture, says Sivajnanaswami, in his Sivajnana-Mapadiyam\textsuperscript{99}.

Sivajnanaswami further explains that the 'Sadasat' does not imply partly sat and partly asat. There is no such dichotomy, because what is sat per essence need not know the asat objectively. But sadasat has also experiential knowledge which is cognitive and emotive. It perceives with the help of the Lord.

4.1. THE NATURE OF PASU

Souls are many and eternal. Three are there kinds of impurities that bind the soul to this worldly life. They are Anava, Karma and Maya. Anava is the origingal impurity of Moola Malam
which grows into the creeper of desire and flowers as lust and self-love (egoism). The way to the destruction of karmic effects is through detachment which comes through acts of worship by the spirit within begging for God's grace. The self-centredness that is the outcome of Anava can only be expurgated by the possession of God through love that is Bhakti\textsuperscript{100}.

There are four traditional paths for liberation according to Tamil Saivism namely Carya, Kiriya, Yoga and Jnana but love of Sivan is the Kingpin of all devotional acts and practices.

4.2. PROOFS FOR THE EXISTENCE OF THE PASU

With this philosophical background with regard to the soul, the Siddhantin is well able to show the absurdities involved in the arguments that deny the existence of the soul. There were several schools, each holding its own viewpoint concerning the soul. These theories were calculated to deny the soul by the different means of directly saying that it is non-existent, maintaining that what was meant by the term, ‘soul’, was some part of the physical body and by claiming that what was meant by the soul was God.
In meeting these theories, the Siddhantin both establishes the existence of the soul and distinguishes it from God and the physical elements with which it was confused. His procedure in dealing with these schools may now be considered.

**Argument -1**

The Sunyavadin holds that his philosophical position, that what is claimed to be reality is nothing, applies to the soul as well; therefore, no such thing as ‘soul’ exists. The Siddhantin replies that the very denial of the soul implies an intelligent self who makes such denial. This reply of the Siddhantin is similar to that of Descartes who contends that the very fact of doubting implies a doubter\(^{101}\).

**Argument -2**

The Dehatmavadi sect of the Lokayatas say that what we mean by the soul is the body (deham); this, therefore, constitutes the soul. The Siddhantin replies that as in the case of a man who, while speaking of his wife and his city with a possessive sense, knows that he is other than them, so, there is a self which, while speaking with a possessive sense of its body, knows that it is other than the body. Moreover, if the body is the soul, it should be able to exercise its
knowing process even when it becomes a corpse. Since, this does not happen, the body is not the soul\textsuperscript{102}. The Siddhantin contends that even when the body is eliminated, there is a residue, the self which, while claiming ownership of the eliminated factor, distinguishes itself from it. In arguing thus, the Siddhantin anticipates Descartes who centuries later in searching for the self, said, “I am not this collection of members, which is called the human body”.

\textbf{Argument -3}

The Indriyatmavadin says that the indriyas or five organs of sense, which perceive the different sensations, are what we mean by the soul. The Siddhantin points out\textsuperscript{103} the following weaknesses in this argument: The five organs of sense are able to attain knowledge; they are, however not characterised by desire and will. That which has not only knowledge, but desire and will as well, is the soul. Each of the five organs can perform only one function; thus the eye can see, but not hear. There is, however, one who experiences all the sensations; this is the soul.

These organs have objective consciousness only, whereby they have awareness of the world. They do not have subjective consciousness which enables the eye to say. ‘I see’, or the ear to
say, ‘I hear’ etc. the being which not only has awareness, but, is also conscious that it has the awareness, so that it can say, ‘I have this awareness’, is the soul\textsuperscript{104}.

If the sense organs constitute the soul, how is the cognition of dreams to be explained, which takes place in sleep when the sense organs are not functioning? It is the soul which cognises dreams in sleep when the sense organs are inactive.

**Argument - 4**

It is necessary to clarify a point before proceeding further. The subtle and gross bodies are not distinct from each other. The latter has the additional tattvas (evolutes) of the five jnana indriyas, five karma indriyas and five bhutas. When these tattvas are in abeyance as in sleep, then the subtle body comes into being. The Suksma-dehatma-vadin says that it is the suksma deham (subtle body), which is known as the soul\textsuperscript{105}.

The Siddhantin refutes this argument by pointing out that if the subtle body were the soul, it being of a dreamy nature, it would recollect dreams in the same way in which they are experienced, that is, as vivid experiences. However, dreams recalled are dim and
faint. This is because the soul recalls these experiences which it had during its sleepy state, and which in its waking state appear unreal and dim\textsuperscript{106}.

This reply of the Siddhantin does not steer clear difficulties. If the recall of dreams were made by the subtle body, it is likely that in the waking state, with additional tattvas functioning, there could be discrepancy between the dream experience and the recall of it.

The subtle body is made up of tattvas or organs which are constituted of matter which is inert and non-intelligent; hence, the subtle body cannot be the soul. The subtle body is transient; and hence, cannot be the soul. There is a further point of criticism which the Siddhantin might have added to his attack of the subtle body theorist. It is that the body from which the soul distinguishes itself saying, ‘I am not the body’, is the entire body, which is inclusive of the subtle and gross bodies\textsuperscript{107}.

Argument - 5

The Antahkaranatma-vadin maintains that the antahkaranas (inner organs of knowledge) constitute the soul. The Siddhantin is rejecting this argument and says that, the antahkaranas are
constituted of maya: hence, they cannot be the soul. These internal organs of knowledge are dependent for their material on the outer organs of knowledge\textsuperscript{108}. The anthakaranas are intelligent only when compared with the tattvas that are below them in status; viewed in relation to the soul, however, they are non-intelligent.

As in the case of the external sense, these also have only objective consciousness; hence though the manas doubts, it does not know that it doubts.

**Argument - 6**

The Tattva-samuhatma-vadin, being a sect of the Buddhists, seeks to dissolve the soul into an aggregate of skandhas, (material compounds) and maintains that since knowledge is possible when all the tattvas function, this group of tattvas (tattvasamuhatmam) constitute the soul. The Siddhantin replies that the tattvas cannot constitute the soul, as they arise from the perishable and non-intelligent maya. The soul is something other than the tattvas\textsuperscript{109}.

**Argument - 7**

Another sect of the Lokayatas, the Pranatma-vadin, say that unlike the suksma sarira, which is present only in the dream state,
prana-vayu (vital air or breath) is present always; and hence, this is the soul. The Siddhantin points out\textsuperscript{110} that the body is given to us in order that we may have cognition of the world and experiences of pleasure and pain. These experiences should be available for prana-vayu at all times as it functions at all times. However, as these experiences are not present in sleep even though prana-vayu is present in that state, they are obviously not for the benefit of the vital air. Functioning for the soul, which is other than the vital air, these experiences present themselves when the soul is awake and are in abeyance when the soul rests.

**Argument - 8**

The Vijnanatma-vadin says that what we mean by the soul is Brahman or Paramatma. In other words, the soul, according to this theory is God Himself. The Siddhantin replies that the soul, which uses instruments for attaining knowledge, cannot constitute the Supreme Intelligence. The self which experiences limitations in knowing, and uses instruments of knowledge is the soul, which is other than the Supernal light\textsuperscript{111}. 
4.3. THE TWO DEFINITIONS OF PASU

Soul's condition in the state of bondage indicates its general nature; and its condition in the state of release shows its special or essential nature. In the state of release when it joins Siva, its essential nature of knowing in a non-demonstrative ways is made manifest. It is the general nature of the soul to reflect its environment like a crystal. When the soul realizes its general nature too consists in taking on the characteristics of its environment and discriminates itself from the organs etc., with which it is associated, it realizes that it is the servant of the Lord a realization which in its turn enables it to free itself from its general nature and be restored to its special nature.\footnote{112}

According to Siddhantin the essential nature of the soul is sat, though it belongs to the same class as the Lord as sat, yet, it differs from Him by being a dependent intelligence (and not dependent intelligence like Him) though it associates itself with asat and appears to be asat itself. This is not its natural condition but an artificial condition, brought about by obscuration caused by mala, How the essentially intelligent soul come to be obscured. It is a fact that it is so obscured. Yet, the Siddhantin feels confident that the obscuration will be removed and the soul shall regain its essential
nature. We have quoted sufficiently from a stated commentary to show that the siddhantin considers the soul to be really sat. We have also indicated what exactly is meant by calling the soul sadasat\textsuperscript{113}.

The commentators differ in the number of avasthas they accept and in identifying them. Jnanaprakasar, e.g, mentions eight avasthas; three karanavasthas and five karyavasthas.

5. KARANAVASTHAS

5.1. KEVALA STATE

In the Kevala state, the soul has no intelligence, no corporeal form; it is eternal; it has no connection with the eight qualities of Buddhi; nor with the kalas; no activity, no mark by which it could be distinguished, no agency, no independence, no desire for enjoyment-yet it was pervasive before if became bound by mala. By 'in-corporeal' eternal and pervasive the prior non-existence of bodies, of changes etc, and limitation are meant.

5.2. SAKALA STATE

In the Sakala state, the soul has knowledge resulting from the four modes of speech, has a corporeal form, becomes subject to
changes of appearance, associates with the bhogya kanda (i.e., with kalas etc.) has activities, desires functions in respect of objects of sense, like sound, experiences pleasures and becomes limited.

5.3. SUDDHA STATE

In the suddha state, there is iruvinaippu for the soul. (i.e. the soul looks upon the fruits of Good and evil deeds with detachment); it has the onset of grace, the grace of the preceptor and the means of attaining Jnana. It is freed from the three malas and form the feeling resulting from the experience of the sound etc. It comes to have wisdom that removes the evil effects of pasa. When the soul is brought to this state, it is in a position to commingle with Lord\textsuperscript{114}.

6. KARIYAVASTHAS

They are as follows: 1) Kilal avasthas. 2) Melal avasthas 3) Madhyal avasthas 4) Prerakavasthas and 5) Nirmalavasthas\textsuperscript{115}.

FIVE STATES OF CONSCIOUSNESS
KARYAVASTHAS

<table>
<thead>
<tr>
<th>Avasthas</th>
<th>Stations</th>
<th>Body</th>
<th>Tattvas</th>
<th>Kinds of Consciousness</th>
<th>Siva Tattvas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagrat</td>
<td>Between eye-brows</td>
<td>Sthula body</td>
<td>35</td>
<td>Waking stage</td>
<td>All 5 Siva tattvas active</td>
</tr>
<tr>
<td>Svapna</td>
<td>Throat</td>
<td>Suhsuma body(Astral)</td>
<td>25</td>
<td>Sleeping and dream</td>
<td>All active expect Suddha Vidyapati</td>
</tr>
<tr>
<td>Susupti</td>
<td>Heart.</td>
<td>Karana body</td>
<td>3</td>
<td>Unconscious in sleeping, sub-conscious.</td>
<td>All except suddha Vidyapati &amp; Maheswara</td>
</tr>
<tr>
<td>Turiya</td>
<td>Nevel</td>
<td>Body under developed</td>
<td>2</td>
<td>Unconscious</td>
<td>Nadam and Bindu only</td>
</tr>
<tr>
<td>Turiyatita</td>
<td>Mooladhara</td>
<td>Body not developed</td>
<td>Purushan 1</td>
<td>Ultra Unconscious</td>
<td>Nadham only</td>
</tr>
</tbody>
</table>

KARANA - AVASTHA

<table>
<thead>
<tr>
<th>Avasthas</th>
<th>Malas</th>
<th>Stages</th>
<th>Soul</th>
<th>Jnanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kevala avastha</td>
<td>Anava</td>
<td>Iru-nilai</td>
<td>Asat</td>
<td>Pasujnana</td>
</tr>
<tr>
<td>Sakala avastha</td>
<td>Anava, Karma, Maya</td>
<td>Marul-nilai</td>
<td>Sadasat</td>
<td>Pasujnana</td>
</tr>
<tr>
<td>Suddha avastha</td>
<td>Anava(power reduced)</td>
<td>Arul nilai</td>
<td>Sat</td>
<td>Pati jnana</td>
</tr>
</tbody>
</table>

7. PATI- PASU RELATIONSHIP

The state of Sivahood would consist in the realization of Sivam by means of which the soul stands as Sivam, without attachment to anything else, the mystical union of the soul with God. The defication of this pure or transcendental love is not something added to the essence of the self, but is the innate relation to sivan in
every soul described as 'Sarupa' this relation to Sivam is the essential element on the ontological plane. Self-alienation and world-alienation (but not their denial) is the total possession of Sivam.

In the mystical contemplation of Sivan, subject-object opposition is no more to be found; instead, a perfect union between knower and the known is realized. By this trans-objective knowledge and love, the Siva, Yogis experience oneness in thought.

8. THE PURIFICATION OF THE PASU

Soul seeks in one's mind for the Lord who is incognisable by the human intellect or senses, and know Him through His own Divine wisdom. When the soul realizes that the sense-world passes swiftly away as a mirage and renounces it, that Divine wisdom will be to it as a cooling shade. In order that the soul may continue thus it should know and understand rightly the five mystic letters which the Lord has given\textsuperscript{116}.

9. FREEDOM FROM SENSE-IMPURITY
Just as the Lord, thought distinct from the soul unite with it in this earthy life, so if the soul unites with Him as master and servant in such a way that it considers all its acts as His, then will it be freed from all sense of evils, viz., self-assertion. Sensuousness and retribution.

As the soul in union with the eye makes in to see and at the same time itself. Sees objects, so the Lord uniting with the soul makes it to know and He also knows with the soul\textsuperscript{117}.

10. CONCEPT OF PASA

It is argued that the non-existent can never come into being and that the world comes into being, it should certainly exist. It also undergoes its successive evolution and dissolution as it is the sum total of individual reality. Dissolution must take place in order that the soul's Karma may mature through re-birth and that it may eventually dispel anavam (limitation) which obscures understanding, Mayai (primal matter or material principle) evolves because of past karma and like larva changing into a wasp, each receives the form due to its karma. In Saiva Siddhanta the term mayai does not mean illusion, as in Advaita; in Saivism, it is analysed into 'may' (dissolve)
and 'ayi' (evolve), that into which the phenomenal world dissolves and evolves anew\textsuperscript{118}.

As we have seen that Saiva Siddhanta assures the existence of an infinite number of souls (Pasu) who are real, eternal, conscious and partless entities. They are real and not appearances of the infinite. So also bonds are real. On the three eternal realities recognized by the Siddhantin; Pasa stands for bondage. From ancient time the souls are associated with pasa or bonds or malas. Here, pada is the common name for the three malas (bonds) anava, karma and maya. All the time, these bound the souls and hence they are called pasa. Before going into details about malas we shall consider the theory of malas in Saiva Siddhanta.

The concept of pasa is peculiar in Saiva Siddhanta. There is no place for it in Vedanta, Buddhism or Jainism. Dr. Gournath Sastri observes: This term mala had not been used in Vedanta Literature and sparingly used in Sankhya literature. But it has gathered a special meaning in the agama literature of Saiva. Bartru Hari used the term mala but formulates the theory of Suddhadvaita on the different basis. Sankhya which has something similar to the tattvas in Saiva Siddhanta did not recognize this theory of malas.
Thus, the theory of mala has acquired a special significance in Saiva Siddhanta which has nothing in common with the other systems of Indian Philosophy.

This mala is divided into three primary divisions according to the subtle determinate tendency immanent in them. Let us recall the manifested world of He, She and It which lies at the feet of Lord in the potentiality as in mala at the primordial state, unable to evolve themselves and was explained under the first aphorism of Siva Jnanabodham. This concept of mala as a potentially mata-physical concept is expressed in Agamic phreseology. This is a concept which exhibits the ultimate entities of the phenomenal world in terms of which the law of nature and the evolutionary process could be explained.

10.1. THREE MALAS IN SAIVA SIDDHANTA

According to Siddhanta, the fundamental malas are anava, karma and maya. Anava which obstructs the omniscience of soul is known as sambanda; and karma which ceaselessly follows the souls, directing it towards the enjoyment rather than towards the attainment of release is known as anubandha. They bind the souls in different ways. However, while anava is wholly inimical to the
soul, karma and maya are only partially so, because they help the soul in its emancipation from bondage. These three impurities are found in the soul even as husk, bran and sprout are found in the paddy grain. Now, we shall briefly discuss these three malas.

10.1.1. ANAVAMALA

Anava is eternal and it has no beginningless. It is as connote to the souls as verdigris is to copper. It is the primal bondage for the souls. If anava is removed, the souls will be restored to their essential nature as intelligences. Anava is one; but by virtue of its infinite capacities, it thwarts the cognitive, conative and affective functions of the souls.

Of these, three malas, anava is said to be the root impurity (mula mala) and is as connate to the soul as verdigris to copper. Why should we accept a root impurity called anava? The Siddhantin replies thus; if there is nothing like anava obstructing the soul's intelligence, the soul will feel and act like the Lord himself, since its essential nature is also intelligence\textsuperscript{120}.

Again, we have another account of anava mala. Anava deludes all living things. It is responsible for the absence of good
thoughts and the presence of bad thoughts. It prevents the utterance of good words and causes the utterance of evil words. It disables one from doing good deeds and enables one to do wicked ones. It always obstructs the performance of deeds which profit the souls and always aids doing of deeds harmful to the soul. It clouds without a break, the good sense of the soul and ever prevents the understanding.

Anavamala is illustrated by Maraijnana Desikar as moha, madha, etc. Umapathi Sivacharyar calls this as "Dark Lure". Association with this mala or impurity deteriorates the nature of the soul, as association with the hunters deteriorates the nature of prince. Anava is no negative principle, signifying merely the absence of jnana for positive results cannot proceed from what is purely negative. Anava reduces the omniscience of the soul to an infinite atom(anu). Darkness prevents perception of objects but presents itself so that man is forwarded and he seeks lamp light to guide him; but anava is more deadly than darkness, because it not only veils the real but also fails to present itself and consequently man is unaware of his precarious plight. Here, the question arises, how is it that though anava abides in all souls, its presence is not known to them. To this question, Tiruvarutpayan says:
"My lady Darkness has infinity of lovers but hides herself from even his spouse with strictest chastity!"\textsuperscript{122}

Anava is said to be the mulamala, primal or original impurity. It is native to the soul even as green matter is to copper. Giving rise to a false sense of 'I' and 'mine' it binds the freedom of soul and brings about a harmful development of one's personality. It acts in two ways. One way is to shroud completely the knowing, willing and feeling capacities of souls. The other-way is to delude the souls and distort their sense of values, making the good appear evil and vice-versa. But for anava, the knowing, willing and feeling capacities of souls will have full and free expression. Soul's will not be subjected to the misery which is their common lot in the state of bondage.

10.1.1.1. ACTIVITIES OF ANAVA MALA

Vikarpam, Differentiating one's own self from others and the attitude of that one. Karpam, Assuming that one possesses certain qualities with one's own self, that are not there at all. Krodham, Harbouring anger with others. Moham, Showing limitless greed on a thing. Kolai, Endangering others lives. Agar, Much Ado about
nothing. Madham, Being proved at one is own thought, word and deed and, Nagai, Scoffing at others.

10.1.1.2. FUNCTIONS OF ANAVA

In the kevala state, the soul's cognitive, conative and affective functions are entirely thwarted by anava. In the kevala state the soul is, like the eye opened in intense darkness. How could anava obscure the pervasive soul? As anava also is pervasive, obscuration is possible. How could anava which is inert obscure the soul which is intelligent? There is beginningless conjunction between the soul and anava. The capacities of anava are the obscuring impurities of the soul.

If we say that one finite soul affects another finite soul we must accept that in release the soul that affects will be destroyed. For, whatever affects the soul, the destruction of that is the release of the soul. Is the souls intelligence Energy covered by anava or is it made non-luminous? There should be either destruction of the luminousity or the soul is made non-luminous. Since the intelligence Energy is pervasive there can be no obscuration; as it is eternally luminous. The obscuration caused by mala is its because of proximity (sannidhana visesa) to the soul\textsuperscript{123}.
10.1.2. KARMA MALA

Karma means action in . Thoughts, words and physical deeds are all karma. They are good or bad according to as they promote or thwart the welfare of the souls. They yield their consequences as pleasures and pains. So long as our sense of agency is wrongly guided and proprietorship (Sense of 'I' and 'mine') is claimed, we do wrongs so for as our sense of agency is guided rightly and claimed propriety we do the right actions. Compulsorily we are bound to experience the fruits of our karma. They forgo a long chain of births and deaths. Our past karma determines to a large and indefinite extent our present life. We must be alert, and be careful about our present life. We reap as we sow\textsuperscript{124}.

When souls learn to act without caring for rewards and punishments, as instruments of God, not as agents in their own right, their anava is ripe for removal. The stage is set for the descent of grace. The guru (God Himself in human form) appears and performs purification (diksa). When mala, covering the soul is removed, its inherent sivatva shines forth\textsuperscript{125}.

The principle of karma is accepted by all schools of Indian philosophy except the Carvaka. There may be difference in
emphasis or with regard to the role it plays in spiritual evolution. The Siddhanta considers it as one of the bonds or impurities. It is not a wholly evil principle because, it used right, it would help the soul for its release.

Karma literally means deeds. good and bad, leading inevitably to pleasure or painful experiences accordingly as they naturally generate a desire for good deeds and aversion for evil deeds. Karma, in general means any deed or action. It means in the present context, deed word or thought done with a sense of agency. It will be noted here that not only actual physical actions but words and thoughts also count. Again, bad karma includes not only harmful deeds but also omission to do good deeds.

Karma or deed, done with a sense of agency becomes a bondage for the soul. If the soul claims a deed as its own, it has to experience the consequences of that deed. Good must be done because it is good, not for pleasurable consequences that will ensure from it. Likewise, what is bad must be avoided, because it is bad and not to escape the evil consequences that will result from it.
Souls act with a sense of agency and accumulate for themselves, store good and bad karma. These cannot in the normal course, be liquidated without being experienced. Since they are not experienced in one life, a succession of lives is required. Hence, karma leads to the cycle of births and deaths. But karma operates under the control of God. So, when the soul gives up its sense of agency, God ensures that its agamiya (feature karma) will not increase, and sancita (past karma) shall not operate.

10.1.2.1. THREE KINDS OF KARMA

Karma has three aspects- prarabdha, sancita and agamiya, Prarabdha is that store part of man’s past karma which has started manifesting its consequences. It is inescapable, however much one tries to escape it. Therefore, it has to be experienced and thus only destroyed. Sancita is also the store of past karma but something that can be overcome by spiritual practices and destroyed entirely by jnana. Agamiya karma which is accumulated more karmas is to be avoided. Surely one has to blame one's self to misuse one's own opportunities or fail to create a glorious future for oneself.

It is clear that only prarabdha has an in extra-ability about it which 'neither all our piety no tears' can undo. But even here, an
understanding of the operation of the moral law may help by reconciling us to what cannot be cured must be endured. Do Scientific facts what psychologists call certain inescapable factors of heredity are accepted. What is now past was once present and was largely created by one's free acts. Sancita may be overcome, if properly treated. So far as Agamiya is concerned, there is all the freedom one could wish for.

Thus, the doctrine of karma recognizes the element of freedom and the element of necessity in our moral life. Morality presupposes freedom. Otherwise there will be no point in judgments of moral conduct as of praise or blame. But it is equally necessary to recognize the element of necessity. A man is free to act as he pleases. But having acted in a particular way, he has thereby made a good or bad man of himself. God's deeds tend to perpetuate themselves by creating favourable predisposition for future acts and likewise bad deeds. We cannot persist in a certain line of conduct and piously wish to escape its consequences. The whole position is summed up excellently in the oft-quoted word of Professor S. Radhakrishnan. The cards in the game of life are given to us. We do not select them. They are traced to our past karma, but we can
call as we please, lead what suit we will, and as we play, we gain or lose. And there is freedom\textsuperscript{128}.

10.1.2.2. AGAIN, PRARAPDA KARMA IS OF THREE KINDS

- Adhyatmika - Physical and mental sufferings produced by natural and intra-organic causes.
- Adhibhautika - Physical and mental sufferings produced by natural and extra-organic causes.
- Adhidaivika - Physical and mental sufferings produced by supernatural and extra-organic causes.

10.1.2.3. ACTIVITIES OF KARMA

- Iruthal - Holding on to a place.
- Kidathal - Remaining actionless.
- Iruvinai iyarrudhal - Gaining Boons and sins of one's own action.
- Viduthal - Keeping away from the attachment.
- Paranindhai – Defaming others.
- Meval - Abiding with the obscene.

10.1.3. MAYA MALA

The word 'maya' is a combination of two syllables 'ma' and 'ya'. 'Ma' means that from which things evolve and take shape and 'ya' means that into which things dissolve. Maya is the primal stuff out of which the worlds, bodies, sensory and mental organs and objects of experience are made. Prakrti and atoms are themselves
derived from maya. Maya is not illusory. The products of maya are given to souls to enable them to work out the fruits of their past karma. They are to be used in the service of God and His creatures. But promoted by anava, souls use them in selfish and sensuous enjoyment and thus maya becomes a bond. It is meant to be used like a lamp to guide us through the darkness of Anava. Wrongly used, it confuses like twilight\textsuperscript{129}.

Maya mala is more important than the other two malas. It is the seed of the universe. It holds in potence the principle of creativity which is to function and blossom into the universe.

According to Siddhanta, this mala or the principle of creativity does not function of its own and is incapable of self creation. It is the infinite grace of the Lord which will lead its evolution to save the world from bondage. This Siddhanta says that Mala, unlike anava, is a source of partial illumination and hence serves as a lamp to the souls which get lost in the darkness of anava.

If the products of maya are used for working out our salvation, maya will not bind us. Maya binds only its products that are used for selfish and sensuous enjoyment. Infact, to get rid of anava and
karma, souls have to get embodied and undergo experience in the world. Hence, the need for a material world, body etc., Maya provides these. It is on account of this useful part Maya plays in enabling souls to gain release Maya is considered to be not wholly evil. Maya helps to remove anava.

According to Saiva Siddhanta, the mala or the principles of illusion does not function on its own accord and is incapable of self-creation. According to Siddhanta maya is of three kinds namely Suddha maya or Siva tattvas, Asuddha maya or Vidya tattvas and Prakrti maya or Atma tattvas. Total tattvas are 36 in number. They are evolved from maya and involved into maya.

10.1.3.1. ACTIVITIES OF MAYA

Ajnana - Considering the meaningless as the meaningful, Poi - Speaking the contrary to the truth, Ayarvu  - Worrying at forgetting and misunderstanding the known, Moham - Suffering due to limitless greed, Paisa sunyam- Concealing the bad greed aroused in one from others, Maachariyam- Entertaining enimity with others and Bhayam - Fearing at the thought of the seeming danger for one's own life.
10.2. RELATION AMONG THE THREE MALAS

Karma, maya and anava like sprout, bran and husk, hide the real nature of the soul and delude it. They cause enjoyment (of pleasure and pain), embodiment (with which to experience pleasure and pain) and the state of being the enjoyer. Together with these three malas, there are two others which bind the soul. Karma causes the sprout, Karma exists as the first cause and causes pleasure and pain to the souls. Maya causes embodiment.

As the bran helps the sprout to grow, maya manifests its products like body and organs so that souls may be enabled to experience pleasure and pain. Anava causes the state of being the enjoyer. Just as the husk is the instrumental cause of the sprout, anava maintains the souls so that they may experience pleasure and pain¹³⁰.

Two other malas are; 1. The products of maya which are the locus for all the pleasures and pains and which make the cognitive, conative and affective activities of the soul partial and 2. Siva's obscuring Energy, called Tirodhana Sakti, which imples each of the malas to its respective function and beings about the ripening of all the three. Though the products of maya can be subsumed under
maya, they are reckoned as a separate mala because of differences in their binding the soul. Due to difference in function it is figuratively reckoned as a different mala.

Tirodhana is so called by great ones because it prevents intuiting of the self and the Lord. Why should 'Siva's Energy (which is said to be Pati substance) be referred to here as Pasa? If we enquire into the nature of this energy, we shall find that though as what is inherent in Padi, it is pati substance, it is figuratively called pasa because it impels mala to function.

An objection may be brought forward that Tirodhana Sakti is enough to obscure the soul's intelligence and that anava is superfluous. The answer is that only the inert can affect the intelligent. This inert mala requires to be impelled by Tirodhana sakti.

10.2.1. THE NECESSITY FOR SUDDHA MAYA

Suddha maya serves various purposes and is indispensable. Although Siva acts on maya through the medium of His Sakti in order that His purity may be preserved, the provision of the purest variety of maya for Him to operate on through His sakti acts as a further guarantee that His purity will be protected. It is part of Siva's
nature to absorb, enjoy and control. There must be something other
than Himself which He can absorb, enjoy and control. Suddha
maya meets this need. It is suddha maya that produces sound
without which there can be no knowledge.

A further ground that leads the Siddhantin to postulate suddha
maya is that whereas the Sankhya believes in one order of souls,
the siddhantin distinguishes three classes of them, namely, the
sakalas, pralayakalas and vijnana-kalas. The Siddhantin is led to
make this difference as he distinguishes three stages of
development among souls according to the number of malas that
victimise them. The sakalas have all the three malas of anava,
karma and maya; the pralaya-kalas have karma and anava; and the
Vijnana-kalas have only anava.

Among those who have made good progress in spiritual life,
but who are short of mukti for want of the needed perfection are the
adhikaramuktas and aparā-muktas the former are those who
possessed of the desire to exercise authority, have failed to attain
mukti; and the latter are those who following the path of jnana, have
failed to reap the full fruits thereof. The Siddhantin deems that all
souls more advanced in spiritual life than the sakalas should have
their environment provided by suddha maya which being pure, provides pleasure alone and not pleasure and pain as asuddha maya does. Suddha maya is considered the appropriate dwelling place for those divinities that act on asuddha maya.132.

Suddha maya, also called mamayai, kutilai, kundali and bindu, being pure, is operated on by Siva Himself, through His sakti which when beginning to function sub-divides into iccha, jnana and kriya saktis. Suddha maya and its evolutes are siva tattvas that arise when the sakti is different combination and proportions operates on either suddha maya or evolutes arising from it. Suddha maya jnana sakti only, nada – kriya sakti only, bindu – jnana and kriya sakti equal, sadakhyà – more of kriya sakti, maheswari – more of jnana sakti and finally suddha vidya. The evolutes in this group go under the class name of 'siva tattvas, and 'prerakakanda'.133

10.2.2. ASUDDHA MAYA

Asuddha maya, also known as adho-maya, and mohini, is the material cause of the material universe. It is eternal, though the products arising from it come into existence and perish. It is one though its compounds are varied; and formless, though its evolutes may either have form or not it. From asuddha maya arise the tanu,
Karana, bhuvana, bhoga, or bodies, organs, worlds and objects of enjoyment for the sakalas. Though impure, it helps to remove the impurity of anava from the souls. It should not seem strange that one impurity can remove another considering that dirty cloths are cleansed by sand. Maya and anava have opposite functions; for as this obscure souls, making them ignorant, the other enlightens them.

As asuddha maya is impure, Siva does not act on it. Through His sakti, He empowers the divinities dwelling in suddha maya to carry on the rest of the evolution. God Sadasiva produces from asuddha maya, kala, niyati and kala; and from this last product, he produces vidya and raga.  

10.2.2.1. KALA

For things to arise and function, time or duration is needed. Hence, kala or time is the first evolute in this group. The denial of time by some of the Buddhists is not in keeping with our experience of the world. Whatever is an indispensable condition for the production of an effect is one of the causes of the event. Clay and the potter's wheel alone cannot produce the pot; not yet, will the inclusion of action have the desired result. Time is further required to make the causes operate to produce the effect. Time cannot be
dispensed with because the duration required for growth and the sequence required for order would also disappear with time. Thus if time did not exist, vegetation would cease to move they came into being, and the bliss of heaven would be experienced even while offering sacrifices for the purpose.

Time is inert, non-eternal and of different kinds. It is subdivided into past, present and future, and brings to the soul the limitations of past time, the advantages of the present and the novelty of the future. It makes the universe and organisms undergo the changes of time. Kala and niyati work by limiting the time within which deeds are to be performed, and assigning the merits and demerits earned by the souls. It is necessary that the origin of kala should precede that of kala etc., for the production of these cannot take place except in kala. It may be replied that as kala is itself a product, the same objection would apply that for its production, time is required.

This is so; and it is kala produced by suddha maya that fulfils the need. It cannot be objected that the kala of suddha maya cannot be of use for the evolving of the products of a suddha maya on the score of different between them; for though suddha and asuddha
kala differ in some ways, they are in the same category of kala; and hence, suddha kala can help in the production of the evolutes of asuddha maya. Though Siva being above time, does not require it for His offices, God Ananta and others, who like souls are subject to time, require it for their functions\textsuperscript{135}.

10.2.2.2. NIYATI

Niyati or law regulates the dispensation to souls of the fruit of their deeds as kings of vast dominious metout justice to their subjects. Souls desire to have the fruit of the good deeds of others, and to avoid the fruit of their own bad deeds. To prevent this, niyati is required to apportion correctly each one’s merits and demerits. Because of such circumstances as the father profiting by his son’s actions or vice versa, niyati cannot be denied. If the fruit of one’s actions, profit another, it is because of kinship etc., the performer intends that the fruit of his actions should benefit the other person concerned.

Hence, these facts do not undermine the existence of niyati. Even karma cannot replace niyati and induce man to experience the fruits of his actions. If it were to do so, it would require a body or some instrument with which to work, and could not work of itself.
Neither can cit-sakti perform this office for the similar reason that it acts always through instruments and not by itself alone. The indispensable instrument for assigning experiences and confining souls to them is niyati\textsuperscript{136}.

10.2.2.3. KALAI

Kala removes from the soul to some extent the obscuring anava and actuates the kriya sakti of the soul, thus helping it to undergo experience. The Tamil name 'kalai' which is given to this tattva means scatter, dispel, nullify. This name has been assigned to it because if first performs the negative function of dispelling to some extent the anava mala which cripples the soul before it attempts the positive function of actuating the kriya sakti of the soul. Though buddhi is required to function in order that the soul may have experiences, it cannot take the place of kala; for this is needed to remove anava partially so that the soul can be actuated by buddhi tattva.

10.2.2.4. VIDYA

Vidya actuates the jnana sakti of the soul so that it comes to have the intelligence required to profit by the functioning of manas. It has been noticed that kala removes mala to some extent making it
possible for the soul to gain knowledge. As sakti is one, kala cannot actuate kriya sakti without at the same time illuminating jnana sakti. If so where is the need for vidya tattva? As a man whose blindness has been rectified cannot straightway see things, but finds himself lost for some time amidst strange impressions so the soul, whose mala has been dispelled to some extent by kala, cannot at once function with buddhi etc., but needs further help from vidya.

Further, as each tattva has its respective office, kala cannot add to its own function that of vidya also\textsuperscript{137}. It may be thought that as buddhi and other antahkaranas help the soul to gain knowledge, vidya tattva is superfluous. For the accomplishment of one purpose more than one instrument is often needed. A rider travelling to some place needs besides his forse a pathway and a light, Similarly, the soul needs besides the antahkaranas, vidya as well for experiencing this world.

\textbf{10.2.2.5. RAGA}

Raga actuates the iccha sakti of souls and creates in them a general desire for things. It thus helps the soul to experience the fruits of its karma. There is need for raga because the soul with
only its jnana sakti can know objects, but will not desire them. Raga creates in them this necessary urge.

10.2.3. PANCAKANCUKA OR PURUSA TATTVA

The five tattvas of kala, niyati, kalai, vidya and raga constitute the group known as 'pancakancuka' which unlike other tattvas (which in the various avasthas associate with the soul and depart) remain with the soul always in this life. When in conjunction with these tattvas, the soul attains the stage of experiencing the world it is called 'purusa tattava'. The soul should not be reckoned as one of the tattvas as it is an intelligent being\textsuperscript{138}. However, as the tattvas condition the soul so that it functions as a limited being, it is named after the tattvas.

10.2.4. PANCAKKLESAM

In conjunction with matter, the soul is subjected to pancakklesam or five kinds of travail. (i) It is subjected to the delusive knowledge of mistaking the transient for the eternal. (2) It feels the pride of agency for
actions and or ownership of the things of this world. (3) It is the victim of desire for objects. (4) It feels impelled to pursue these objects. (5) It mistakenly identifies itself with the not-self\textsuperscript{139}.

10.2.5. PRAKRITI MAYA

The prakriti and the gunas give rise to: antahkaranas, Jnana indriyas (organs of sense), karma indriyas (organs of action), tanmatras and elements. Prakriti has the three gunas of sattva, rajas and tamas, each of which is capable of combining with the other two; so that we get nine varieties of gunas. Sattva is characterized by brightness and buoyancy; rajas by change and vigour; and tamas by heaviness. The sattva guna manifests itself in pleasure, rajas as pain and tamas as desire.

10.2.5.1. ANTAKHARANAS

Citta, manas, ahankara and buddhi consititute the antahkaranas. Citta appends things say for instance, a shell; manas analyses and doubts as to whether the object could be a shell or a piece of silver; ahankara, the source of pride and self-assertion, which leads the soul to think there is none to compare with it, has no definite cognition of the object perceived, but resolves to obtain such
knowledge saying, 'I shall make sure' buddhi decides that it is a shell, and presents its judgement to the soul\textsuperscript{140}.

Some schools consider that one or more of these antahkaranas can be eliminated. Therefore, the Siddhantain explains his reasons for the necessity of each of them. Concerning the importance of buddhi, he says that it manifests in a special way the jnana sakti, which has been manifested in a general way by vidya; it discriminates objects by means of naming and classifying them.

Since the process of determining the nature of objects perceived is not carried out by any other tattva, buddhi is necessary. It may be perplexing to accept that buddhi, which is inert, can help to accomplish these intellectual processes. Doubts in regard to this vanish when it is further known that of the three gunas in buddhi, the sattvika guna predominates.

Moreover, in the presence of the soul, it operates as successfully as the mirror reflects images. It is also , the bearer of karma. Karma cannot reside in the soul; for if it did, in accordance with the principle that when the attribute perishes, the subject also
disintegrates, with the destruction of the attitude, karma, the subject, the soul, will also perish. It is in buddhi that karma remains. This seems to be inconsistent with what has been mentioned earlier that maya is the bearer of karma. It is, however, only by figure of speech that maya is said to be bearer of karma; and it is buddhi that is the actual bearer of karma.

Ahankara, having rajas as its predominating guna, is admirably fitted to fulfil the function assigned to it of determining to decide the nature of an object in the field of perception. The further process of determining the object perceived is accomplished by buddhi. Some consider the two process as the same, and therefore maintain that one tattva is all that is required for the purpose. There is, however, an important distinction between the two stages. In the first, there is more a sense of the self as making bold to determine the object; in the next, there is purely the determination of the object; in the former again, rajas is the predominating guna, and in the latter, sattva is supreme.

If similar lines of reasoning as noted above, the tattva of citta is sought to be ruled out, and manas is considered to suffice for the processes of sankalpa and vikalpa, which are stages in perception.
In the former, an object is perceived, and with past experience to bear on it, it is thought to be some particular object; in the later, there is doubt as to whether the object is what it was thought to be or something else. It is contended that as sankalpa is due to impressions of past experience, and vikalpa, due to indeterminate perfection, the basic difference between the two processes call for separate tattvas.

10.2.5.2. JNANA AND KARMA INDRIYAS

The two sets of jnana and karma indriyas are required, for though jnana and karma saktis are the same nature, they differ in having different functions to fulfil, which need different organs.

Some contend that it is needless to have both the external senses and the antahkaranas. Neither group is superfluous. The external senses function only in the present; the inner karanas function not merely in the present, but also in the past and future. Moreover, in the case of handicapped persons, such as the blind and deaf, the inner organs are an aid.
10.2.5.3. MAHA BHUTAS AND TANMATRAS

From the prakrti maya the pancha bhudas and tanmatras are evolved. Akasa, Air, Fire, Water and Erath. The tanmatras are Sound, Touch, Colour, Taste and Smell respectively.

10.3. RESOLUTION OF THE TATTVAS

The resolution of the tattvas follows the opposite order so that the last evolved is the first to be destroyed. The twenty-four tattvas that arise from prakrti are destroyed by god Rudra; the six tattvas which arise from asuddha maya and which are above prakrti are destroyed by god Ananta; the suddha tattvas of vidya, mahesvari and sadakhyha by Elayasiva; and bindu and nada, by Siva Himself. The lesser gods who carry out certain stages of the process of resolution dwell in the different siva tattvas. Siva being above tattvas, does not reside in any of them.